ANCIENT INSCRIPTIONS IN CEYLON

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TEXT

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ANCIENT INSCRIPTIONS

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BY

DR. EDWARD MÜLLER.



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INTRODUCTION.

The object of the present work is to give a collection of the inscriptions in Ceylon very much in the same way as the Corpus Inscriptionum Indicarum by General Cunningham, of which the first volume has appeared three years ago. Unfortunately the man to whom the work was entrusted from the beginning and who was particularly able to accomplish it has been compelled to interrupt it at a time when he first saw the fruits of his long and disinterested labour. Dr. Goldschmidt was appointed Archæological Commissioner to the Government of Ceylon in 1874, and began to work in the colony from the beginning of 1875. He visited first the district of Anurādhapura, which is the oldest and most celebrated in Ceylon, and published his first Report on the 2nd September 1875. This Report, which has been reprinted in the Indian Antiquary, V. 189, contains an account of those inscriptions which are in the town of Anurādhapura and in the immediate neighbourhood, especially Mihintale. Dr. Goldschmidt had made Anurādhapura his head-quarters, and visited from there successively the whole North Central province. His second Report is dated from Mihintale, 6th May 1876, and deals on the whole with the same inscriptions as the first, but in a more careful and accurate manner. The author very soon learned to distinguish between the ancient and modern inscriptions, especially from palæographical reasons, he found out that the characters used by the kings up to the fourth century A.D. are very much like the Açoka character used in India, and that a peculiar Sinhalese character did not originate until the 8th or 9th century. About the intermediate period he was unable to judge, as there are no inscriptions in the Anurādhapura district which clearly belong to this time. At Polonnaruwa Dr. Goldschmidt found a large field for his activity, as this place had been recently cleared at the time when the Prince of Wales visited the island; a great number of inscriptions was discovered there, amongst which the most important is that of Parākramabāhu I. at the Galwihāra (No. 137). The rest of

the inscriptions at the second capital belong chiefly to King Niççanka Malla and his successors, but a great part of the town is even at the present moment covered with jungle and remains for a later generation. From Polonnaruwa Dr. Goldschmidt turned towards Trincomalee, where, however, he did not discover any antiquities of importance, and thence through Batticaloa to Hambantoṭa on the south coast of the island. At that time he was already suffering from the illness which afterwards caused his death, but he refused the opportunity that was offered him to proceed to a more healthy district. The inscriptions in the Hambantoṭa district are nearly as old as those in the North central province, but they are not so well preserved on account of the quality of the stone, and also because they are generally more exposed to the weather. Dr. Goldschmidt spent 10 months in this district, and visited all the places of importance down to Yāla, which is about 60 miles from Hambantoṭa. He had to undergo great hardships, as the roads were in a miserable state and no bridges to cross the numerous rivers. The chief place of interest is the ruined city of Tissamahārāma, about 20 miles from Hambantoṭa in the interior, where the immense dāgoba, erected by King Mahānāga, was just undergoing repair at the time when Dr. Goldschmidt visited the place. He climbed up the dāgoba and copied the inscription which is inside (No. 4), and has become invisible since the repair is completed. Subsequently, he went to Kirinde, Situlpawihāra, and Katragam, and afterwards along the south coast to Matara and Akuressa. Here he wrote his last Report (dated 11th September 1876), printed as Sessional Paper No. XI. and reprinted in the Indian Antiquary, VI., 318, which gives a survey of all the important inscriptions in the Anurādhapura and Hambantoṭa districts, arranged in chronological order. Some of them he published in their whole extent with a translation, as that at Habarane (No. 61), the slab from Tissamahārāma (No. 67), the Mahākalattaewa and Abhayawaewa pillars (Nos. 110 and 157), of others he gave only extracts, as they were too long to be published in their whole extent, like the two tablets of Mahindo III. at Mihintale (No. 121), the large inscription of Parākramabāhu I. at the Galwihāra, Polonnaruwa (No. 137), and the Galpota of Niççaṃka Malla at the same place (No. 148). The chief interest of the Report is the chronological arrangement of the

inscriptions, and the attempt that is made here for the first time to identify the names of the kings as given on the stones with those of the Mahāwansa. The inscription at Mihintale especially (No. 121), which was known to Turnour (Ceylon Almanac, 1834), but ascribed by him to King Sirisangabo I. (246–248 AD.), and which is of peculiar interest for different reasons, has been correctly dated here for the first time, and in the same way all the numerous inscriptions of the 10th and 11th centuries. Dr. Goldschmidt visited a number of temples also in the Matara and Galle districts without finding any important inscriptions, then he returned to Galle suffering heavily from fever, but not giving up the hope to recover in a better climate. He went on translating the inscriptions and writing notes on Sinhalese grammar (which were printed in the Journal of the Ceylon Asiatic Society for 1879), until his strength failed, and he died the 7th May 1877, much lamented by his numerous friends and all those of the inhabitants of Ceylon who took a real interest in the history of their country.

With Dr. Goldschmidt's death a sudden stop was put to the archæological work which had been undertaken and carried on so well during more than two years. The reports published by him and reprinted some time later in the Indian Antiquary had roused the interest of most of the European scholars for the inscriptions of Ceylon. Unfortunately his papers were in great disorder, and it was impossible to send anything of them to be printed in the form they had at the time. Consequently I was appointed Archæological Commissioner in the beginning of the year 1878, and began my work in Ceylon in the month of May of the same year. I was engaged nearly three months in arranging Dr. Goldschmidt's papers, and in learning the Sinhalese language, before I could go out to travel in the ancient districts. My first trip was to Hambantoṭa where I took up the work left unfinished by my predecessor. I subsequently visited the districts of Anurādhapura, Kurunaegala, Puttalam, and all those parts of the island of which I could get reliable information that they contained antiquities of historical interest. Especially the district of Kurunaegala, which had never been visited by Dr. Goldschmidt, proved to be very rich in ruins and inscriptions from the earliest times down to the 13th century, but here also the influence of the weather had

destroyed a great many valuable monuments. As for the district of Anurādhapura, I could consider the work of my predecessor as nearly perfect; I compared his transcripts with the originals whenever I thought it necessary, but found only very little to correct. The inscriptions at Polannaruwa have nearly all been photographed, as they are either on perpendicular rocks or on slabs and pillars; of the ancient inscriptions (before the 4th century A.D.), a great number are on flat rocks and could therefore not be reproduced by photography; of these I have made transcripts as carefully as possible and annexed lithograph copies to the collection. As for squeezes, those which I found amongst Dr. Goldschmidt's papers were nearly all spoiled, and also those which I made myself did not last long on account of the continual humidity they were exposed to, so that I had to abandon this way of reproduction altogether; besides, it could be applied in a comparatively small number of instances only, viz., where the rock was perfectly smooth and without any irregularities.

In the following collection I have tried to arrange the inscriptions chronologically, but this purpose could only be carried out to a certain extent. The oldest inscriptions, although they are comparatively best preserved, are sometimes very difficult to date, as the name of the king is either not given at all, or not in full, so that several persons might come in question. None of the inscriptions, down to the 12th century, is dated from the year of Buddhas nirvāna or from some other known era, but only from the reign of the respective king, which in most instances gives us no help at all. We are therefore reduced to the use of palæographical arguments, and these, of course, allow only an approximate conclusion, in which a century more or less is generally of no moment. The greater number of inscriptions (Nos. 25–96) belong to this class, especially all the cave inscriptions, which are scattered all over the island, just like the inscriptions on our modern tombstones. I very soon gave up the idea of dating any of these, as the same names continually occur on them, and also the style seems to have been stereotypic during many centuries. Some of the rock inscriptions, as the one at Habarane (No. 61), and also the slab from Tissamahārāma, have been dated by Dr. Goldschmidt in his last report, but he evidently was not satisfied himself with the results

of his calculations, and therefore I preferred to include these also amongst the inscriptions of uncertain date. A still longer space of time is that between the 5th and 9th centuries, which is filled up by a comparatively small number of inscriptions (Nos. 97–109). These also are of uncertain date, as none of them bears the name of a king, and the form of the characters only shows that they belong to these centuries. With the inscriptions of the 10th and 11th centuries we get on safer ground; although not even these are dated from a known event, they bear the name of a king, and it is only the question whether we adopt for this king the date given by Tournour in his Epitome or that given by the new editors of the Mahāvansa. Down from Parākramabāhu the inscriptions are dated from Buddhas nirwāna and in a few instances from the Çaka era. As the date of the nirwāna I have adopted the year 543 according to the Siṃhalese chronology, as I consider the question not at all settled.

The time down to which I have tried to be as complete as possible in my collection is the beginning of the 16th century, to which the inscription at Kaelani (No. 162) and the second Dondra inscription (No. 163) belong. I am, however, aware that one or the other inscription of the 15th century may have escaped my attention, as I could not get proper information with regard to some districts in the Central province where this kind of inscriptions are mostly to be found. My attention was chiefly directed upon the ancient inscriptions down to the 13th century, which offer a philological as well as a historical interest; in the more modern ones the language is very much alike the conversational tongue of our days, and the historical interest which they offer is confined to their own country, so that I was glad to leave this part of the work to the few native scholars who are able to do it; besides, all these modern inscriptions are of such enormous length that the printing of them would have taken away more space than I could possibly spare.

In the translations I have been as literal as possible, however, no so literal as Dr. Goldschmidt was, for instance, in his translation of the Mahāk. inscription (No. 110). In the later inscriptions I have often adopted expressions of Mr. Davids and of Mr. Armour when they did not differ too much from the sense of the original words. I also have tried to imitate the style of oriental magnificence,

especially in the inscriptions of Niççaṃka Malla, which, however, are not intended to be read one after the other, as in this case the monotony becomes ridiculous. I have inserted the texts and translations of the cave and smaller rock inscriptions in the first part and reserved the second and third parts for the longer ones, as I thought that these short inscriptions would not interrupt the context too much. The second part contains the texts of all the longer rock inscriptions as well as those of the pillars and slabs; here I have been as complete as possible, and even given transcripts of inscriptions of which no sense can be made out when a certain number of lines was legible (so, for instance, the large inscription at Mihintale, No. 20, and those from the Ruanwaeli Dāgoba, Anur. No. 21). The third part contains the translations of the texts in the second part, excepting those which are too much defaced and weatherworn; in some inscriptions also, which are comparatively well preserved, like the Galwihāra at Polonnaruwa, I was obliged to leave untranslated certain passages, as the language is very obscure, and no parallel is to be found for a great number of words.

The index of words which I have added at the end was intended to serve also as index for my article "Contributions to Siṃhalese grammar" (printed as Sessional Paper No. XXI., for 1880). This is the reason why it contains a great number of words from the Sidat Sangarāwa, the Nāmawaliyā, and from the Elu poetry, which do not occur in inscriptions, but are otherwise of philological interest. It was my intention to add the references to the pages of the Indian Antiquary, where my article is going to be reprinted, but as no proof has reached me yet, I have been unable to do so up to the present. In the meanwhile I may say here a few words about the language of the inscriptions.

The Elu, or ancient Siṃhalese, is a language that bears a close onnexion to the so-called Māgadhī of the Açoka inscriptions. Originally it knows only short vowels and single consonants, the assimilation is never expressed by doubling as in Pāli. The number of consonants is not the same in Elu as in Māgadhī, as there are no aspirates and no palatals (except in the oldest inscriptions). A further peculiarity of the Elu is the elision of

the nasals in a nexus, as, for instance, Abatala = Ambasthala cada = candra, and many others; later on the inclination of the language changed totally, and nasals were inserted in great number where they have no right, as in maenda = madhya, mundu = mūrdhā, weḷenda = vaṇij, &c. Of the palatals, c is changed to s, and further to h, or dropped altogether, and j to d, as in a few instances also in Pāli and Jainaprākṛit.

Concerning the declension, we must first of all consider the termination of the plural *wal*, which has been made use of by Childers, in order to prove the Sanskritic origin of the Sinhalese language. He derives this wal from Sanskrit vana, a derivation which from a phonetical point of view is quite inobjectionable. However, *wana* or *wal* is not used in common Sinhalese at present, and seems never to have been so except in compounds, as walwaessa = wanawāsin (inscription of the 12th century). Again, the idea of using a "a forest" indiscriminately for a multitude, a plurality, though familiar to poets, would it suggest itself as readily to the popular mind, from which the actual language sprung? The termination *wal* is not of recent origin, as had been intimated by Mr. James Alwis, but in the form war appears already in pretty ancient inscriptions, and was formerly even more extensively employed than at present. In the famous stone tablets at Mihintale, which belong to the 11th century, we find dāwar, gamanwar, and in Sāhasa Malla's inscription at Polonnaruwa gamwar. Later on, as other expedients presented themselves to distinguish the plural from the singular, this termination lost its place as a general termination, and, on the supposition that it owed its origin to Skt. vara, "best, excellent," it was retained by the Paṇḍits for the plural of words designating revered persons, such as paṇḍita, guru, and others. That this was actually the case is shown by the occasional conversion of war in wārayan in the Sanskritizing language of the 12th century.* If we want to derive the plural termination war, wal, from a Sanskrit root, I think it would be more natural to derive it from vṛiddhi, "increase," which in Sinhalese appears as waeḍi, waeḍa (as well as in waḍa, "more"), and if shortened

* We have in Sinh. a word wara, "time" = Skt. vāra another appears in meheniwara = Pāli samaniupassayo. The latter coincides with Prākr. wara "house," Hāla.

conformably to the tendency of mediæval Sinhalese, could assume no other form but war or wal. It is, however, to be remembered that in Tamil the plural suffix for neuters is kal, and by the uneducated people this is very commonly pronounced wal; considering further the increasing apathy of the Sinhalese people in every respect, I think it by no means unlikely that they adopted a suffix like this from a foreign tongue.

The termination in or en of the instrumental and ablative is rightly explained by Childers, Notes, I., p. 6; we also find the termination gen for both cases, which is composed from the ge of the genitive and en of the instrumental, for instance, gamgen Mahāk. and besides, in a few instances, keren for the ablative, and ka and wisin for the instrumental, as janakukeren, Amb. A. 28, nisiyanhā, Amb. A. 7, piḷibadun wisin, Amb. A. 18, Mabindāhu wasin Mayil.

The dative termination ṭa, or in its older form haṭa, is composed from ha = sya of the genitive and arthāya. It occurs for the first time in the inscription at Kaikāwa (No. 13), where we find both forms, the older one waḍhacetahaṭa, and the modern one bikasagaṭa. In the plural we have the same formation in hamāṇaṇaṭaya = çramanāṇām arthāya Hab. In the inscriptions of the 11th century we have haṭ and aṭ instead, as maharajhaṭ, Amb. A. 1, himiyanaṭ, A. 12, so also melāṭ Mahāk.

The terminations of the genitive and locative, which are the same in modern Sinhalese, are distinguished in the inscriptions. For the genitive we find down to the 4th century sa or ha = sya for the singular, and na = nām for the plural, as hamiyana Tiss., and for the locative hi = si, which most probably corresponds to the pronominal suffix smin. This termination hi still exists in the 11th century in a few instances, but besides, and more frequently, we find a new suffix ae, as, for instance, weherhi and weherae, both in the Ambasthala inscription, urehi = urasi, Mayil. In the plural we have ehi = ebhis, for instance, hawuruduyehi, Ell. P. The genitive is universally expressed in later times by the suffix ge = Sanskrit gṛiha, "house." In the inscription at Mahākalattaewa we find besides the locative in ae used as genitive, for instance, Nawayae, nawa turae.

Besides this, we find already in the inscriptions of the 11th century the so-called indefinite declension both for the singular and plural, as sat denakhat, "to seven persons," Mahāk., dasa yahaḷak, "ten yālas," Amb. Also the modern denek, connected with numerals (Childers' notes, II., 12) in its older form janak, is used frequently, for instance, kaebiḷi doḷos janakhaṭ Amb. B. 49.

We now pass to the numerals. For eka we find ek in the inscriptions at Mahākalattaewa and Galwihāra. For two the oldest form is do, Hab., later on de in the inscriptions of the 11th century, and still later the modern form deka, as in dekin, P. P. 36., dekaṭa S. M. B. 3. I do not think with Childers (Notes II., 2) that this exactly corresponds to Sanskrit dvika, but most probably it is the identical formation. The ancient suffix ka, well known in Sanskrit, more frequently employed in Pāli, found its widest sphere of action in ancient Sinhalese, not only in nouns and adjectives, but even in participles, as likitaka, dinaka, niyataka. Later on this ka frequently changes into ya (more correctly ka is lost and y interposed to avoid hiatus analogous to the yaçruti in Jainaprākṛit), with which we find it struggling in the inscriptions of the 4th century A.D. In deka ka was probably retained by the analogy of eka, "one."

The other numerals have the following forms :—

3, tawaka, on the slab from Tissam. (No. 67), later on tun= trīṇi and tunaka ; the ordinal tunwan.

4, catarā, catari, catiri, frequently found in inscriptions down to the 4th century ; from this is derived satar Mahāk., sataraka, Gp. A. 17, the ordinal satarawanna and the modern hatara. Besides we have another corrupted form, *siwu*, in the inscriptions of Niççaṃka Malla, and a contraction from this, *su*, in compositions, as *suwisi*, 24, supanaes, 54. The form catu, P. P. 24, affects an old style of language.

5, paca, Tiss., later on pas, from which the modern paha derives.

6, caka, Hab., later sa, Amb. B. 38, sakak, Wand. 14, sāka, D. I. 8, hence saya, haya.

7, sata, Mahak. Satak, P. P. 24 (?).

8, aṭa.

9, nawa, Mah. mod. namaya.*

10, dasa, mod. daha.

The numbers between 11 and 19 are in the inscriptious of the 11th century, as follows: 11, ekoḷos; 12, doḷos; 13, teḷes; 16, soḷos; 19th dasanawawanne.

20, wisiti, Hab. mod. wisi; 40, catalisa, Hab. This numeral is written with l, not ḷ, and so is one of the few exceptions to the rule generally observed in Sinhalese down to a pretty late period that the Cerebrals r, ṭ, d, or Dentals influenced by r, change into ḷ. In composition sālis, for instance, pansālis, 45.

50, panaes or panas, or wanaes in the 12th century.

60, haeṭae, for instance, Haeṭaedāge, "the 60 days house" at Polonnaruwa.

80, asuway, in compounds asū.

90, anuwa, in compounds anū.

1,000, sahasa, sahasi, saḥasaka. The present form dāsa, contracted from dahasa, is = daçaçata. If we were to derive it, with Childers (notes, II., 4), from sahasra, it would be the only instance of the change of s to d.

Of the old form of the ordinals I found only two instances: duti, "second," in the inscription at Kaikāwa (13), and tatiya in Meghawaṇṇa's inscription at the Ruanwaeli Dāgoba. In the 11th century we find throughout a form terminating in wanna, as tunwanna, satarawanna. I cannot account for the origin of this form, but most probably it is the same as the modern weni, which Childers (Notes, II., 4) identifies with Skt. guṇa. The chief objection to this explanation is that we never find it written with ṇ in inscriptions, and ṇ and n are very seldom confounded in older times, though hardly distinguished in the present language. Perhaps wanna may be identical with gaṇanā, which we meet in the form gannak at Amb., B. 5. In this case we should have here a second instance for the change of g to w, which we assumed in explaining the Plural termination wal.

The adjectives are uninflected in Sinhalese just as in English. It is difficult to say whether Childers (Notes, II., 5) is right

* Mr. Childers (Notes, II., 3 note), among other instances of the change from w to m quotes Pāli bhamu = bhravu. I believe Prākrit bhumaā, Zend briwat, make it unquestionable that bhamu is an inversion of bhuma. The Sinhalese has bacma.

in assuming that this custom is derived from the karmadhāraya compounds in Sanskrit, or whether the adjective lost its inflexion as being unnecessary in connexion with a substantive. There is, however, one point remarkable in Sinhalese, viz., the fact that it contains a great number of adjectives which in reality are substantives, as, for instance, narakayi, "this is bad" (so already narakādi in the inscription of Lag Vijaya Singa, (No. 157), lābhayi, "this is cheap," "meka yasayi,* "it is glory." We have analogies to this way of expression in common speech, for instance, "she is a beauty," "this is perfection," but not to such extent as in Sinhalese. I think it is a truly Oriental expression, an instance of that exaggeration which the Oriental always is inclined to put in his speech. Compare Pāli mātugāmo nāma pāpo, "womankind is sin," and many expressions from the Bible, as anathema sit. In Sinhalese the substantive not only was used so in the position of a predicate, but from this very usage came to be a real adjective also in connexion with other substantives, hence yasa deya, "a nice thing."

Pronouns :—The nominative singular of all pronouns in Sinhalese is originally a genitive: mama = Skt. mama, to = tava, ohu = asya. I do not think it necessary to resort to Childers' explanation according to which mama became to be a nominative from being used in such relative constructions as mama giya ge, "the house to which I went," mama karana deya, "what I am doing." I cannot persuade myself that the relative construction was frequent enough to work such a change. This construction, though exceedingly common in Pāli, owes its origin to the later Pāli style, which was certainly very much influenced by Sinhalese, though probably not to such a degree as mediæval Latin was by the Romance vernaculars. In Sinhalese the genitive has in many cases assumed the position of the accusative, and there is only one step further from the accusative to the nominative.

* Yasa is probably genuine Sinhalese, but in later times the Sinhalese have also adopted the tatsamas yasasa, tejasa (for this is the form in which Skt. neuters terminating in s are introduced into later Sinhalese), hence the notion arose that sa signified the substantive while the word without this addition was employed adjectively. There is a word wenasa, "change, difference," which I believe to be derived from viçeshena through the intermediate stages wesesana, wehesana, wesana, wenasa; now this word, though also used adjectively in predicative position (mē bohoma wenasayi, "this is very different"), was still felt as a substantive, and on the analogy of yasa, yasasa, and adjective wena, "different, other," was formed to replace the lost djective an (anya) which now in the form anik, anit, is used for "the other."

For the possessive pronoun of the first person plural we have the form apa in the inscription from Tissamahār. (No. 67) and Baḍagiriya (68), and the same also in the 12th century. For the personal pronoun we have the older form aep in the 11th. Both these forms owe their origin to the rustic pronunciation of amhe as ambhe (comp. Oriya ambhe Beames), abe, &c. Instances are not wanting in Sinhalese of a sonans being hardened into a surd. Thus we find yāku = Skt. yavagu, Mekawana = Meghavarṇa, Naka = Nāga, podu = bindu, watura = wadura from Skt. avajjhara.*

For the second person we have no ancient form, except to Gp. A. 10. For the third person we have the regular form of the Plural in inscriptions down from the 11th century.

For the demonstrative pronoun me, we have the older form ima in the second inscription at Tonigala (No. 1B), and for e the older eta at Habarane (Childers, II., 7).

For the reflexive pronoun we find the form tamā in inscriptions down from the 11th century, and besides a form tumaha gen., at Habarane, tumā, Ell. P., &c.

For the interrogative pronoun we find an older form kumak in Niççaṃka Malla's inscription at Dambulla. This leads us to the conclusion that the modern form mokada is not, as Childers suggests (Notes, II., 8), a demonstrative which requires the particle da to complete its interrogative sense. Kumak is Skt. kim with the suffix ka; da is originally the same as the copulative particle da = ca, and, therefore, could never be used to turn a demonstrative into an interrogative. Mokada is kumak da with loss of the first syllable; the dative kumaṭa, "to what end," exists in literature. For Pāli kīva, we have kīpa, S. M. A. 14.

For eyin we have the older form eheyin, P. P. P. B. 3, which shows that it is to be derived from ehetunā. The forms ese, mese, kese, also occur in inscriptions, but not before the end of the 12th century.

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* Dr. Goldschmidt considered the word parumaka very frequent in ancient inscriptions as identical with brahmaka, and translated it accordingly in his reports. The reasons why I did not follow him in this respect are, firstly, because we find the word brāhmaṇa in the form bamana in the inscriptions of Galwihāra (No. 54) and Nāgirikaṇḍa (No. 97, ancient name Bamanogiriya); and secondly, because in later inscriptions parumaka or purmuka, Pl. purumuwan, always signifies "king," see, for instance, the inscriptions at Mayilagastoṭa (No. 120), Inginimiṭiya (113), Polonnaruwa (119).

As regards the derivatives koccara, occara (Childers, II., 9), we have a form witara, Hab. 7, which shows that they are composed, not with vicāra, but with vistāra, "extent." The change of st to cc is rather unusual and cannot even be explained by the influence of an i, as in pāwicci = pravṛitti.

Verb.

The verbal forms which we find in the older inscriptions are comparatively few. In the cave inscriptious we only meet with the participles dine and niyate. In the older rock inscriptions we find, besides, the first person singular, dinami, and plural, dinamaha, which both are clearly compounds of the participle dinna with the respective persons of the verb as "to be." The forms of the aorist are dakihi = adrākshīt, kahi and karihi = akārshīt, likihi "he wrote," besides a passive form savayiṭha Kottar. Of participles we have niṭhala, most probably a mistake for niṭhila = niṭṭhita, ṭabiya = sthāpita, kaḷa = kṛita, samata = samāpta, of Absolutives, koṭa = kṛitvā.

In the 11th century also the verbal forms are not numerous. The long inscription on the two tablets at Mihintale (No. 121) knows only infinitives and participles (comp. my article, J. C. A. S. 1880, p. 11), the others have a few inflected forms, as denamo, "we give," evidently derived from dinamaha, dunamaha, "we gave," derived from the participle dunu=dinna; wadāḷa and wadāḷeyi, from wadāranawā, "to declare," in the inscription from Mahākalattaewa (No. 110), are participles (comp. J. C. A. S. 1879, p. 27), and denu ladi, *ib.*, although it may be derived from the aorist aladdhi, can just as well be a participle for laddham.

All these forms are clearly made after the analogy of the Sanskrit flexion. Also later on we find a few of the same kind, as kerem, P. P. 9,=karomi, ganit, kaenditi, nasiti, R. D., demi Thūp., danayi=jānāsi, Gp. A. 11, dakuṭu=dṛishṭvā, Gp. B. 7, the latter, however, formed after a false analogy. These forms, however, become more and more rare, and at present they are quite out of use. The new forms which we find instead are all formed after different principles, thus, for instance, at P. P. P. 35, 36, we have three third persons plural, kaḷāhu, kaewo, and nasiti, which are all formed differently. A new mode of expression which we find from the 12th century down to our time is the so-called

honorific terminating in seyek or maenaewi, as, for instance, wadāranaseyek, dakwana seyek, &c. Dr. Goldschmidt, J. C. A. S. 1879, p. 29, believed to have found this way of expression in a somewhat different form already in the 11th century, but the question is not quite settled. A form of the new future we have in karannāba, P. P. P. B. 24. About the origin of the same I am doubtful, and also I see no reason why at present it is always written with a palatal ñ.

The participles are generally only slight modifications of the Sanskṛit and Pāli forms, thus baṭ = bhrashṭa, kaḷa = kṛita, maḷa = mṛita, dina, din = dinna, giya = gata, gat = gṛihīta, duṭu = dṛishṭa, un = sanna, atuḷa = āstṛita, upan, upāeni = utpanna, bun = bhinna, tet = Pāli tinta, lat = labdha, &c.

The gerunds terminate in ā or ū, as, for instance, maerū, Abhay., naengū, paḷā, tabā, Amb. A. 57, tubū, *ib.*, kiyu, kaepu, sisārā, naṃwā, dewā, enwā, durulā, &c. The infinitives generally terminate in ae, as raekae, genae, kiyae, dekae, kaerae, but also sometimes in ā, as gannā, wadnā, &c.

The alphabet of the cave inscriptions is the oldest form of the Açoka character without any modifications, except the angular form of the s. Dr. Goldschmidt (Academy, XI., p. 139) believed this to be a peculiarity of the Sinhalese, and to represent the palatal s (ç), but this is not very likely, as the sign is used in ancient inscriptions indiscriminately for both kinds of s, and besides Dr. Burnell (South Indian Palæography, pp. 27, 28) has pointed out that it occurs also in Indian and Javanese inscriptions. This sign, as well as the round one generally in use for s, are both derived from the Phœnician sign (ꞷ). This oldest form of the alphabet is used also in the oldest rock inscriptions, as that at Tonigala (No. 1), Eriyāwa (42*a*), Dambulla (3), and generally as far down as the beginning of the 4th century A.D. An exception is only to be stated with regard to the m, which has the round form of the Açoka character only in cave inscriptions, and in all others the more angular one, as given in Burnell's S. I. P., Plate XIII. In some inscriptions of the 4th or 5th century belonging to the Hambantoṭa district, as, for instance, the Naygalwihāra (No. 75), we find already a beginning of the new round character, inasmuch as the vowel i above the consonants is not expressed by an angular line, but by

a curve. Generally, however, the square character must have been in use down to about the 8th century. Unfortunately we have only very few inscriptions between the 5th and 9th centuries, and these are all written in a kind of square character with occasional curves only; in the 10th century the round character is firmly established, and from thence it has undergone very little change down to the present day, so that the inscriptions of the middle age are legible to any educated native. Some characters, like a, k, m, have still a more ancient form on the stones of the 11th century than that which is in use now, and show the gradual change the alphabet has undergone.

An alphabet altogether different from the others is used in one inscription only (No. 103), and here I am doubtful not only with regard to the alphabet, but also with regard to the language of the inscription.

With regard to the contents of the inscriptions, I am bound to state that I have been greatly disappointed. Most of them are religious, they contain grants to different temples, but no historical information. The construction of tanks and other irrigation works is a subject continually repeated in the ancient inscriptions down to the 4th century, excepting only the cave inscriptions, which contain almost nothing but names, and a few others like those at Ratgallaēgama wihāra, Meḍiyāwa (No. 64), and Rājangane (65). Later on we find more interesting subjects and the inscriptions on the whole become longer and longer. In the 10th and 11th centuries we also meet with grants, but not in the short and abrupt form which was usual in earlier times. The pillar inscriptions are very much like those of the Indian kings which have been published in the Indian Antiquary.

An especial interest is attached to the two inscriptions at Mihintale, that on the plinth course and that on the two tablets (Nos. 114 and 121). They give a very detailed description of the life in the large Buddhist monasteries of the 11th century, and show how little then remained of the ancient simplicity of the order as it was instituted by Buddha. The wihāra at Mihintale had a large property of its own which reached to the south as far as Mineri and to the north as far as Padiwil (if the identification of the names is correct), free from taxation, and

exercised a sort of sovereignty over this district in the same way as even at the present time the whole district of Buttala belongs to the Katragam temple. The inhabitants were bound to do a certain amount of work for the temple, as cooking, collecting flowers, painting, &c., and received in return a quantity of raw rice, or a piece of cultivable land on the ground of the temple. The donation made by King Mahinda, and intended to last "as long as sun and moon exist," was most probably of very short duration, as the Tamils, who soon after this time invaded the country, destroyed all the wihāras, and drove the priests away; also the Mihintale temple was most probably destroyed at this time, as there are no traces at present of the ancient building, and also the dāgoba is quite modern; Meghawaṇṇa's gold statue of Mahinda has disappeared, and the 1,800 steps that lead to the temple, and were constructed in the year eight by King Mahādāṭhika, are the only remaining signs of the ancient glory of the Mihintale temple. No one would believe that this was the place where the great apostle Mahinda lived, and where he first met the king Devānampiya Tissa, whom he converted to the Buddhistical religion. Only the inscription at the entrance to the wihāra records this fact, which, however, is defaced, and does not give a complete sense.

Parākramabāhu's inscription at the Galwihāra, Polonnaruwa, is also religious, but of great interest in many respects. The king does not intend a donation to a peculiar temple, but gives a general description of all that he has done for the benefit of the Buddhistical religion. The inscription contains several quotations from Pāli books, as the Dhammapada, and others, and a list of Siṃhalese religious treatises, as the Mūlasikkhā, Heraṇasikkhā, which are still existing. All the other inscriptions of Parākramabāhu, compared with this one, are of very little interest, and hardly worth to be published. His successor, Niççaṃka Malla, has been for a long time confounded with Parākramabāhu, even by the editor of some of his inscriptions, Mr. T. W. Rhys Davids.* There can be no longer any doubt that Niççaṃka existed, but it is a matter of surprise to find that many of the facts which he relates about himself, especially his campaigns to India, agree so

* Lassen, Ind. Alt. IV., 333 ff., calls him Kīrti Narasiṃha.

well with what the Mahāwansa relates about Parākramabāhu. Thus, for instance, the same feats we meet with at the beginning of the Galpota (No. 148 A., 8–10) are related concerning Parākramabāhu at Mah. 67, 41–48. As Niççaṃka Malla's reign is dealt with very shortly in the Mahāvansa (cap. 80, 20–26), and as, on the other hand, Parākramabāhu tells us nothing about his campaigns in his inscriptions, it is possible that some of Niççaṃka Malla's deeds may have been put on Parākramabāhu's account in the Mahāvansa. Unless we assume this, we would be compelled to believe that all what Niççaṃka Malla tells, and continually repeats, about himself in the inscriptions is nothing but lies from beginning to end. Such a supposition would be rather hard in the face of other facts which he relates, and which certainly are true, as for instance his birth at Siṃhapura, his parentage, and arrival in Ceylon, &c. It is, however, probable that his campaigns in India were not so glorious as he pretends, and that, therefore, he appropriated to himself part of the splendour which his predecessor had won in that country.

It is very likely that some years hence, when the ruins of Polonnaruwa will be cleared a little more, some new inscriptions will be found which may settle this question. Those that are known at present, and which are scattered all over the island, offer continual repetitions of the same subject, mostly with the same words. The pillar of Kaeligatta (No. 152a), which alone is original in its contents, is unfortunately very much defaced, so that only a part of the inscription can be read with certainty.

The later inscriptions which I give here have nearly all been published before by Mr. Davids and by L. de Zoysa, and so I could confine myself to correct the transcript and the translation in a few places, without entering into the contents more especially. The respective articles are in the journal of the Ceylon branch of the Royal Asiatic Society, which is now accessible also to European readers.

Before concluding, I beg to express my thanks to the Governor of Ceylon, Sir James Longden, for the assistance he gave me in the pursuit of my work, when in the colony, to Dr. R. Rost of the India Office, who supplied me liberally with all the literature

from Europe necessary for my purpose, and to Mr. T. W. Rhys Davids, who by his advice supported and encouraged me up to the conclusion of my task.

Berne, October 1881. E. MÜLLER.

PART I.

GENERAL ACCOUNT OF THE INSCRIPTIONS.

The early history of Ceylon, as given in the old chronicles Mahāvansa, Dīpavansa, Rājāwaliya, etc., cannot be considered as history in that sense of the word in which it is now generally used. Mahānāma and the author of the Dīpavansa, although being natives of Ceylon, did not intend to write a history of their country, but a history of Buddhism, and therefore the conquest of Ceylon and all the events up to the time of Devānam Piya Tissa were to them merely a sort of an introduction. The author of the Rājāwaliya, although his intention certainly was to write a chronicle of the Sinhalese kings, is not at all satisfactory in his account of the two first centuries, and seems very anxious to leave this territory in which history and mythology are so easily confounded. The Mahāvansa and the Dīpavansa have been made use of by several scholars in order to fix the date of the Nirvāna, which, according to the Sinhalese tradition occurred in the same year, when Wijaya landed in Ceylon. The whole story of Wijaya, however, is so fabulous that very little importance can be attached to this coincidence from a chronological point of view. Besides the history of Buddhism is not so closely connected with the object of the present work that I should think it necessary to enter especially upon the question of Nirvāna, which has been discussed so much during the last years.

There is, however, one point in the tradition about Wijaya, to which especial attention must be called here, as it is of great importance for the early history of Ceylon, viz., the name of the place where Wijaya is said to have landed. This place is universally called Tambapaṇṇī or Tammana Nuwara, and whether it was really Wijaya that landed there or some other prince, it seems out of doubt that this was the name of the first settlement of the Gangetic immigrants in Ceylon. The question arises, in which part of the island we have to look for this settlement. The general belief in Ceylon up to a recent date was, that it is about seven miles to the east of Puttalam,* not far from the river Mīoya, where some ruins have been discovered in 1836 (Casie Chitty Journal of the Royal Asiatic Society, VI, 242 ff.) The place is neither on the seaside nor on the border of the river, and this makes it very unlikely that it could have been a first settlement. The ruins consist of a set of pillars which formed a

* The place is given wrong on Fraser's map; it is to the north of the Anurādhapura road, about four miles from the new bridge over the Mīoya. I may mention here a curious etymology of the name Puttalam, given by Pridham II., 645, who says, that it literally means a society of young men, and derives this name from Wijaya's having landed here.

building 30 feet long and 20 broad, and a large stone slab originally covered with an inscription which is now almost totally effaced. The only legible characters on it belong to the 11th century. In 1878 the place has been visited again, and a dāgoba was excavated and opened, which, however, contained nothing but two chanks. The settlement may be an old one as most of the settlements in the district between Puttalam and Anurādhapura, but there is no evidence that goes back beyond the 11th century, and the name Tammana Nuwara may have been brought from some other part of the island.

Another view, about the site of Tammana Nuwara is that given in the Rājāwaliya (Upham, Sacred and Historical Books of Ceylon, II, 168, and III, 363, where the words between brackets should be cancelled). There it is stated that when Wijaya and his followers were sailing towards Runa Raṭa (Rohana, the southern part of Ceylon), they perceived the Samantakûṭa Parvata (the Adam's Peak) and they concluded that it was a good country for them to reside in, and they landed at Tammana Toṭa. To this the translator remarks in a note that it is a ferry in Wanny, but this is evidently a mistake, as Wanny is in the northern part of Ceylon, and, besides, in the interior, not on the sea coast. Burnouf, in his Recherches sur la géographie ancienne de Ceylan (Paris, 1857), p. 32 ff., has already pointed out that the passage of the Rājāwaliya can only refer to the mouth of the river Wellawe (about seven miles to the west of Hambantoṭa), and that the following events given in the books, especially the foundation of Upatissanuwara, in the northern part of the island, forbid us to assume that Tammana Nuwara could have been on the south coast.

Burnouf's own opinion, which he substitutes to that of the Rājāwaliya (l. l. p. 40) is that Tammana Nuwara is the same as the modern Tamblagam,* in the Bay of Trincomalee. His principal argument for assuming this opinion is, besides the similarity of names, the fact that, according to the Mahāvansa (Turnour p. 54) Panduwāsadewa, the nephew of Wijaya, in coming from India landed at Gonagāmakatittha, at the mouth of the Mahākandara river. He identifies the Mahākandara† with the Mahāwaeligangā (or, as he incorrectly writes, Mahāvilagangā, "The River of the Great Valley"), which runs into the Bay of Trincomalee. This identification, based on the similarity of names, is not worth more than that with the Kantalai tank given some pages before. The Mahākandara is the present Aripo River, or Malwattaoya, which runs into the sea near Silavaturei, on the west coast. The Mahāwaeligangā (in Pāli Mahāvālukāgangā, "The Great Sandy River") is simply called Gangā in the Mahāvansa, as f. i. pp. 166, 254, and therefore Ptolemy calls it Ganges (Emerson Tennent I., 41).

If the second colony under Panduwāsadewa landed at the mouth of the Mahākandara river, it is very likely that the first

* Tamblagam is Tāmbūlagāma, "the betel village."

† There is another river Kappukandara in Rohana (Mah. 146, 197).

one may also have landed somewhere in that neighbourhood, and that the first settlements, viz., Tammana Nuwara and Upatissagāma, must have been on the west coast of the island. In assuming this, of course, we must give up the idea that they came from Bengal with the north-east monsoon, as in this case they never could have reached the west coast. But I think it much more likely that they came from the south of India, as a sea voyage from Bengal to Ceylon without a fixed destination would suppose a much more enterprising spirit than the Indians ever had. Besides, Lassen (de Taprobane insula veteribus cognita, p. 6), and after him Caldwell (Comparative Grammar of the Dravidian Languages, p. 121), have pointed out the fact that Tambapaṇṇī was originally the name of a river in Tinnevelly, which the immigrants brought with themselves to Ceylon, and Burnouf (Journal Asiatique, 1828, p. 267) goes so far to say that the name of Tinnevelly or Tirunevely is only a mutilation of the Tamil Tambirapaṇṇi.*

If the immigrants came over from the south of India, it is clear that they must have landed on the west coast of the island, most probably at the mouth of one of the rivers. For the second immigration under Panduwāsadewa we have the testimony of the Mahāvansa† (*see* above) that it was the mouth of the Mahākandara river where they landed, and it is also proved by the site of Upatissa Nuwara, the modern Tantrimalei, on the road from Madawacchi to Manaar, not far from the Aripo river; it was a station they had to pass on their way from the sea coast to Anurādhapura, their final settlement.

Concerning the landing of the first expedition Valentyn gives, besides the places already mentioned, viz. the mouth of the Wellawe river and Tamblagam, two more: Manaar and Mantoṭa which are close together on the west coast. There is no direct proof for either of the two places, and I do not believe that Mantoṭa is an abbreviation of Tammanatoṭa, but I think it very likely that the immigration took place somewhere on this part of the coast, and proceeded from here along the Aripo river towards Anurādhapura. There are ruins at Tantrimalei and in some other parts of the Manaar district, which prove that there was an ancient civilisation in this part of the island, although it is difficult at present to say exactly how ancient it was.

If we have come to the conclusion that the Aryan immigrants came over to Ceylon from the south of India, it still remains to decide what their original home was, for their language, the Sinhalese, shows clearly that they could not be natives of the Deccan. According to their own tradition in the Mahāvansa (p. 43 ff.) and Rājāwaliya (Upham II, 164) they descend from the kingdom of Lāla or Rāḍhā, the southern part of Bengal (Burnouf, l. l. p. 61), next to Gauḍa, which is the Bengal proper.

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* At Mah. 79, 51, mention is made of a canal Tambapaṇṇī, which was constructed by Parākramabāhu.

† The Rājāwaliya gives Tammana Nuwara also as landing place for the second immigration (Upham l. l. p. 176.)

We have no reason to doubt this statement, but as a proper historical proof is wanting, the matter can only be decided by comparing the languages of the two countries, and this I have tried to do in my Contributions to Sinhalese grammar, p. 1 ff. Perhaps that it may be possible hereafter to find the exact way the emigration took in coming from Bengal if we succeed to identify the names of the places Wijaya is said to have touched, in the story, at Mahāvansa, p. 46, viz., Naggadīpa Mahindadīpa and Suppāraka.* His marriage with the Princess of Pāṇḍu (Mahāv. p. 52) also shows that he had connexion with the south of India.

Whatever we may think about Wijaya and his journey, there can be no doubt that the immigration of the Gangetic tribes into Ceylon must have taken place at least a century or two before Açoka, for at that time we find them already occupying the whole of the island down to Māgama,† excepting only the west coast, which most probably was a jungle. The art of writing, however, seems not to have been known in Ceylon as early as in India, for we have not only no inscriptions from the time of Açoka, but nothing even older that the first century B. C. Those inscriptions, which I have placed at the head of my collection, belong most probably to the reign of Waṭṭagāmini (88–76 B. C.), but none of them are dated, and the facts related in them do not point with necessity to a particular king, so that my identification rests on the coincidence of names and on paleographical reasons.

The oldest inscriptions are all either rock or cave inscriptions; only two slabs are known to me, which are both in the Colombo Museum, viz. one from the Ruanwaeli Dāgoba, Anurādhapura, and one from Tissamahārāma in Hambantoṭa. Pillar inscriptions we find in great number down from the ninth century. The cave inscriptions are nearly all in the same style; first the name of the donor, generally preceded by the epithet Parumaka, then the name of his father with the same epithet, and, to wind up, with the typical form: lene agata anagata catudisa sagasa. Similar inscriptions I have found, hundreds and hundreds all over the island, with a very limited variety of names employed in them; especially favourite are the names Tisa, Abhaya, Gāmini, Surakita. I only give a small number of those that have a peculiar interest attached to them.

The rock inscriptions are of various age and character. The oldest are certainly as old as the cave inscriptions, and also very much like them, as, for instance, those from Tonigala (No. 1.) and Eriyāwa (No. 42a). They are generally found near tanks, and relate the construction of the tank and the dedication of the same to a temple. There is, however, a greater variety of names

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* Burnouf l. l. p. 69 has identified Naggadipa with Nāgadîpa where Buddha paid a visit (Mahāv. 4, 5) and with the Nagadibi of Ptolemy, but this does not help us much (comp. Sir Coomara Swāmi's Dāṭhāvaṃsa, p. 91.)

† The kingdom of Māgama was founded by Mahānāga, brother of Dewānāmpiya Tissa about 300 B. C. (Mah., p. 130.)

and also of grammatical forms which allow us to form an idea about the language of that time what form the cave inscriptions alone would be impossible. On the whole we can establish the rule that the older these inscriptions are, the better they are preserved; they are generally on the flat rock, exposed to all the influences of the weather, and still the greater part of them have not been damaged in the least, the letters being cut in some places almost an inch deep. The more modern ones, on the contrary, have been defaced to a great extent by the weather and also by the carelessness of the natives, who are in the habit of burning straw and chaff on these rocks; in a few instances even I have heard of inscriptions being destroyed wilfully by the natives, either in hope to find a treasure buried underneath, or in consequence of the mysterious charm attributed by them to the ancient Nāgari character.

The inscription I have placed as No. 1 is from Tonigala (Toni in Tamil "a boat") 14 miles from Puttalam on the road to Kurunaegala* and a quarter mile to the east of the road. A transcript of it, not free from mistakes has been published by A. O. Brodie, in the Journal of the Ceylon Asiatic Society, 1853, p. 81. There are two different versions of this inscription, one (*a*) is engraved on a shelving face of rock about 20 feet above the level of the tank Kuḍawaewa; the other (*b*), more perfect, on a flat rock which is almost totally overgrown with jungle, a quarter mile from *a*. The letters of both are about a foot long and nearly an inch deep. The persons mentioned in the inscription are two: Tisa, son of Abhaya and Gāmini Abhaya. On account of the form of the character, which is the oldest we meet in Ceylon, I take this Gāmini Abhaya to be either Duṭṭhagāmini, 161–137 B. C., or Waṭṭagāmini, 88–76 B. C.; but the title Dewanapiya, beloved of the gods, rather points to the latter; he was the youngest of three sons of King Laḍḍhatissa, the brother and successor of Duṭṭhagāmini (Mah. p. 202). The names of the localities, Acagirika,† Acanagara, and Tawirikiya nagara cannot be identified; the tank mentioned is most probably the Dūratissa tank in Rohana (Mah. 79, 32).

2. Gallena wihāra. This is a large rock temple, about four miles to the west of Mahāgalkaḍawala, a village on the road from Pādeniya to Anurādhapura, not far from the Kalaoya river. There are five inscriptions at this temple, three of them cave inscriptions, two on the perpendicular rock; the contents of the five are almost to the word the same, but one of them is at least two centuries older than the others; it is on the rock left hand from the entrance to the small temple, about 12 feet from the ground. The contents are the same as those of most

* This place also is given wrong on Fraser's map; it must be on the other side of the road.

† Acagirika is formed like Acchagallaka Mah. 127, 205; accha generally means "bear," but I think here it is to be taken as "open, unfortified." Tawirikiya, then, would be the Sinhalese tawura "solid, firm," The opposite of Acchagallaka at Mah. p. 127 is Rahagallaka, "the hidden rock."

of the cave inscriptions (except the title Dewānapiya* which we generally do not find in them) and its chief interest lies in the fact that it still uses the long vowel *ā* and the aspirate *bh*, which shortly afterwards disappeared from the language; in the four other inscriptions we find *a* and *b* instead.

3. Dambulla wihāra. This is the celebrated rock temple which, according to tradition, was founded by King Waṭṭagāmini† and afterwards repaired by Niççanka Malla, at an expense of 600,000 pieces of gold, from whence it derives the name Suvarṇagiri guhaya "the cave of the golden rock." The inscription is on the overhanging rock, above the entrance to the first temple, not very high from the ground, and in a place entirely protected from the weather. It was published by T. W. Rhys Davids, in the Indian Antiquary, 1873, p. 248, but he ascribed it to a son or brother of the great Dewānampiya Tissa, which for two reasons I think impossible: (1) no inscriptions are known in Ceylon as old as Dewānampiya Tissa: (2) the temple at Dambool is not known to have existed before the time of Duṭṭhagāmini or Waṭṭagāmini. The combination Gāmini Tisa‡ does not occur in any other inscription, and therefore I believe that we have to correct Gāmini putasa Tisasa, and that it refers to the same Tisa as No 2.

4. Tissamahārāma. This place was comparatively little known before Dr. Goldschmidt visited it for the first time, I think, in 1876. It is described in Forbes II, 1877 ff., in Pridham's Ceylon and its Dependencies, II, 584, but Emerson Tennent does not even mention the name. I was greatly disappointed when I visited the place, as I had been told that the ruins were very extensive. All I found at the time were two octagonal inscribed pillars, one at the Sandagiri wihāra, and the other the so called Aetabaenduwa, about half mile from the temple near the tank (about these see later on). Dr. Goldschmidt found besides a large slab which has since been taken to Colombo, and the inscription of King Ila Nāga, which is inside the dāgoba, and was only visible as long as the dāgoba was being repaired; this inscription is the oldest and most interesting amongst those at Tissamahārāma. The Nāgamahā wihāra, which is mentioned here, was built, according to Mah. p. 130, by Mahānāga, the second brother of Dewānampiya tissa, who founded the kingdom of Māgama. It is the largest and most celebrated dāgoba at Tissamahārāma. Besides there is the Yaṭṭhāla wihāra where King Yaṭṭhālaka Tissa was born (Mah., p. 130), the Tissamahāwihāra, founded by Kākawaṇṇa Tissa, father of Duṭṭhagāmini, (Mah., p. 131), and the Sandagiri dāgoba, all three in ruins now. The Nāgamahāwihāra was

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* The Tisa mentioned is Mahācūla Tisa, the son of Khallātanāga, who was adopted by Waṭṭagāmini.

† Rājaratnākari in Upham, Sacred and Historical Books II., 43; but according to Mah., p. 200, it was constructed by Duṭṭhagāmini. Forbes I., 370.

‡ The Gāminitissa tank was bestowed on the Abhayagiriwihāra by Gajabāhu according to Mah., p. 223, Dîp. p. 109.

repaired by King Ila Nāga (Mah., p. 217), who according to the Mah. was not the son but the grandson of Mahādāṭhika Mahānāga. The name Golagāma does not occur in this form in the Mahāvansa, but at p. 148 we have Goṇḍigāma, and at p. 143 there is mentioned a place Gawaṭa (or Kapittha, according to the new edition by Sumangala and Baṭuwantudāwa), near Cittalapabbata, which is called Goḍagamuwa in Sinhalese.*

5. Ruanwaeli Dāgoba, Anurādhapura. This is the oldest inscription that has been discovered at Anurādhapura, the others near the Ruanwaeli Dāgoba are from Meghavaṇṇa Abhaya (302–330) and the rest is still more modern. *Karaya* is to be taken in the sense of "restored" just as *Karahi* in the inscription of Nāgamahā wihāra. The Dakshiṇa and Abhaya wihāras were built according to Mah., p. 206, by King Waṭṭagāmini, B.C. 89. The reign of Gajabāhu is dealt with very shortly in the Mahāvansa (p. 223), a fact which is surprising with regard to the great number of inscriptions that he left.† This is the finest of all his inscriptions, the letters are very regular and clear on the stone, although not cut very deep. The form of the alphabet is the same as in the caves of Western India; the s has already adopted the round form (ᛍ).

6. Ratmalagala, near Ratmala tank‡ 2½ miles S.E. of Anurādhapura, near the road to Kurunaegala. There is a large square, 48 by 54 feet, beautifully smoothed, a bed to the east and a destroyed Dāgoba to the south. Two kings are mentioned in the inscription, Gajabāhu and his successor Mallaka Nāga. In the Mahāvansa Gajabāhu is called Wankanāsika Tissas' son, and so also in the inscription No. 5 from Ruanwaeli Dāgoba. Here we have marumanaka (the modern munuburn-manorama) which generally in inscriptions means grandson, and I think that we have to state an exception here in the use of the word. There is another peculiarity in this inscription, viz., the use of the title Dewānapiya for all three kings, Wankanāsika Tissa, Gajabāhu, and Mallaka Nāga, which title, as we have seen above (No. 2, 3), is only applied to the great Tissa and to Waṭṭagāmini in other inscriptions. A village, Wihirabīja, is mentioned at Mah. p. 109, but not identified, and both Wihirabīja and Mūlaguṭika occur in Meghawaṇṇa Abhaya's inscription at Mihintale (below, No. 20).

7. Periyankulama, between Jayawaewa and Jetāwanārāma, on a flat rock by the side of a hollowed-out cave. There are many stone pillars near the place, which is N.W. of the Lankārāmaya, and S.W. of the Tanguttara Piriwena, at which last cave Moggallāna is supposed to have lived. The inscription is

* The Sinh. goḍa is generally derived from Skt. garta.

† Gajabāhu's expedition to India is not at all mentioned in the Mahāv., but it is related with all particulars in the Rājāwaliya, Upham, l. l. II., 229 ff. A part of the Sinhalese text of this passage of the Rājāwaliya was published by James Alwis in his introduction to the Sidat Sangarāwa, p. LXVI., comp., also Forbes II., 47 f.

‡ Ratmala tank was dammed by Bhātika Tissa II., according to Rājāratnākari (Upham II., 59), but it is also mentioned amongst the 16 tanks formed by King Mahāsenā, Mah., p. 237.

on the whole very well preserved, but there are several clerical errors which I have corrected. The name of the thera Majima or Majiba occurs here and in No. 8, and also in an inscription at Piduruwagala wihāra near Sīgiri (No. 43), but cannot be identified. A village, Patanangala, exists at present about 38 miles from Hambantoṭa in the southern province, and it is also mentioned on the large slab from Tissamahārāma (No. 67), line 7, 8, 15, but I do not know whether it is the identical one.

8. Periyakaḍu wihāra. This is a rock temple, four miles to the north of Dehelgomuwa, a village eight miles from Kurunaegala, on the Dambulla road. The inscription is on a flat rock about 100 yards from the temple, generally overgrown with jungle ; it is very well preserved, only in the 2nd and 3rd line two or three letters are missing. The Cakkadhāraka wihāra is mentioned here, and in an inscription at Wihāragala (No. 11), but not known from the Mahāvansa.

9. Andarawaewa, near Elagamuwa, on the central road, 11 miles from Dambulla ; flat stone, formerly used as a pillar. About half a mile off are extensive ruins at Korasagala. The inscription is imperfect, and does not allow of a translation, but the name of King Wahaba (66.—110 A.D.) is clearly legible on the stone.

10. Galwana, a stone in the bed of the spillwater stream of Mekiccaewa, about 120 yards from the high road at the 16th mile of the Anurādhapura-Trincomalee road. The inscription is tolerably well preserved, but the names of the two tanks contain clerical errors, so that they cannot be identified.

11. Wihāragala, 2½ miles west of Galenbinduru waewa, on the 20th mile of the eastern minor road, where it joins the Sipukulama road. Two inscriptions, the first bears the name of King Wasaba, of which, curiously enough, the first syllable is omitted ; the second that of Gajabāhu, with the usual genealogy. The tank mentioned in both inscriptions is the Uppala doṇiya tank, and there is also made allusion to the Pabbatārāmaya wihāra (Mah., p. 207).

12. Tāmaragala, about two miles from the 13th mile post, Anurādhapura-Trincomalee road, Uddiyankulam Korle. Inscription imperfect, containing the name of Gajabāhu, with the usual genealogy.

13. Kaikāwa wihāra, four miles from Balalla, close to the road to Yāpahoo (north-western province). The inscription is near a small tank on the left from the footpath leading to the wihāra, quite overgrown with jungle, but very well preserved. The king is only called Aba here, without the usual genealogy, but the form of the character points to the time of Gajabāhu. There is another inscription on the top of the rock beyond the wihāra, in the same character, but too much defaced to allow of a translation.

14. Patahagawagala, at Niyadawane wihâra, about 4 miles to the west of Polpiṭigāma, a village 26 miles from Kurunaegala, on the Anurādhapura road. The inscription is almost totally

destroyed by the people walking about on the rock; the characters are the same as in No. 13, and the words Abahajita, "daughter of Abhaya," are clearly legible at the end of the first and the beginning of the second line.

15. Dunumaṇḍalakaṇḍa, 2 miles east from the 8th mile post on the road from Anurādhapura to Rambaewa. There are two inscriptions on the top of the rock forming the cave temple, one of 15, the other of 7 lines, both in a bad state of preservation. The first bears the name of King Batiya, the son of Gāmini Abhaya (line 1 and 2). This must be Bhātika Tissa II., who according to Mahāvansa, p. 224, was the son of Mallaka Nāga, not of Gajabāhu. The inscription, contains a grant of paddy fields, some of which can be identified as the Kanakagamaketa Mah., chap. 79, the Tulādhārawiyaketa, Mah., p. 217, but we know nothing about their site; Katugama may point to the modern Katragam, although this is in the southern district, as it was a celebrated place since the earliest times. The second inscription perfectly agrees in the style with the first, but the name of the king on it is effaced.

16. Situlpa wihāra. This is the celebrated rock temple Cittalapabbata, constructed by Kākawaṇṇa Tissa, according to Mah., p. 131, 22 miles from Kirinde. There are several inscriptions at this temple, but only one is well enough preserved to allow of a translation. The king mentioned here is Kaniṭṭha Tissa, brother of Bhātika Tissa II. (see No. 15), and son of Mallaka Nāga (155–173, A.D.) The Mah., p. 225, relates that he repaired the edifice at Nāgadīpa, which refers either to this temple at Situlpawihāra, or to the caitya of King Mahā Nāga at Tissamahārāma (*see* above, No. 4). The Dakkhiṇa tank is not known from the Mah. but the Tissa tank is most probably the one situated in Rohana, which was extended by King Ila Nāga, according to Mah., p. 217. A distinction is made in this inscription as well as in others later on between the aleyawawi, "the channel tank," and the kanawawi, "the embankment tank," but it is difficult to say at present where the difference lies.

17. Galgirikaṇḍa, eight miles from Madawacchi, near the road to Jaffna. This inscription bears the name of King Batiya, but without any genealogy, so that we cannot ascertain which king of this name is meant. The characters, however, are those of the 2nd century, and we cannot go far wrong in ascribing it to King Bhātika Tissa II. The subject of the inscription is a grant of paddy fields which cannot be identified.

18. Demaṭamal wihāra* at Okkampiṭiya, in Buttala Waeḍiraṭa. This inscription also bears the name of Gāminī Abhaya, but I am doubtful whether it belongs to Gajabāhu, as it was found in the southern part of the island, while all the other inscriptions of this king are in the north. The temple, Demaṭamal wihāra, is about four miles east from Buttala, across the Kumbukanāru

* Demaṭa is the Sinhalese name for the Gmelina (in Pāli sepaṇṇikā, Abhid. 558), but in the second part of the Mahāv. it is used just as if were a Pāli word f. i. Demaṭṭhapādatthaliyaṃ, Mah., 70, 11; at Mah. 74, 139, we find it in its Sinhalese form and orthography Demaṭaval.

river, and the inscription is on a perpendicular rock, quite overgrown with jungle, one half mile beyond the temple. It is very well preserved, but there are some clerical errors in it which are not quite easy to correct.

IV.

Inscriptions of Meghavaṇṇa Abhaya I. and II. (248–261 *and* 302–330).

19. Debelgalpansala, anciently Rangirilena, near Kahaṭagasdigiliya, on the 21 mile stone of the Anurādhapura Trincomalee road. There is an old dāgoba, a hole in the rock for a large patraya, six feet in circumference; an iron chain supported on broken wooden posts along the steps leading up a cleft between two rocks to the dāgoba and a small pond. The inscription is on a flat rock by the Pansala, tolerably well preserved; the characters differ very little from those in Gajabāhu's inscriptions. The king mentioned in this inscription is the youngest amongst the three brothers from the Lambakaṇṇa race Sanghatissa, Sanghabodhi, and Goṭhābhaya, whose history is related in the Attanagaluwaṃsa.* Unfortunately, we learn nothing from this inscription, nor from the others, neither about the way in which he ascended the throne, (comp. Turnour in the Ceylon Almanac for 1834, p. 175, and Alwis Introduction to the Attanagaluwaṃsa, p. 142), nor about the religious quarrels under his reign (Mah., p. 231 f.).

20. Mihintale. This beautiful inscription on the rock close to the entrance to the Ambasthala wihāra (Emerson Tennent's Ceylon, II., 608), originally occupied a space 27 feet long and 15 broad, but now the whole centre part of it is effaced, and only the beginning and end of each line can be made out. An account of the inscription was first published in 1850, by Captain Chapman, who gave a lithograph copy of it, but no transcript. The reason why I attribute this inscription rather to Meghawaṇṇa than to Gajabāhu is this, that it is stated in line 13 that he repaired the abode of Mahinda and his companion Bhaddasāla just as we find it related concerning Meghawaṇṇa at Mah., p. 232. A great number of tanks and paddy fields are mentioned in the inscription, of which only a few can be identified, as, for instance, in line 12, the Wihirabijaka and Mulaguṭika, which we already met at Mahā Ratmala (No. 6). A translation of the whole cannot be given on account of the imperfect state in which the inscription is.

21. Ruanwaeli Dāgoba, Anurādhapura. There are four inscriptions in one row on the pavement in front of the eastern altar, all four more or less damaged by the people walking about on them. The first in beginning from the left bears the name of [Meghawaṇṇa] Abhaya, son of Dolakamataya, minister to King Mahāsena, who is mentioned at Mahāv. p. 235 (comp. J. C. A. S., 1879, p. 6). Towards the end of the inscription (line 15) we find again the name Mekawana Aba maharaja, but

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* Comp. Rājāwaliya, Upham, l. l., p. 234.

this is most probably Meghawaṇṇa II., the son and successor of Mahāsena (302–330); after this follows the date of the inscription, viz., the third day in the bright half of Majimodini (March–April) in the year Ataligita (?). The second inscription is in a much worse state than the first, and there is hardly anything legible except the name, Tisa, in the first line, which, of course, does not help us in any way. The third bears in full the name of the wife of Bhatiya Tissa, mother of Meghawaṇṇa Abhaya. We know nothing from the Mahāvansa about this queen, nor is it related anywhere that Meghawaṇṇa was the son of Bhatiya Tissa. The whole remainder of the inscription (18 lines) is unfortunately too much damaged that we might draw any conclusion from there. In No. 4, line 6, we find again the name of King Meghawaṇṇa, but here with the addition Sirinaka Maharajahaputa "son of King Siri Nāga."

Now in an inscription at Kārambagala, (21[a]) near Koggala (called Bakagalluḍḍhavāpi at Mah., 75, 127.) nine miles from the Ambalantoṭa rest-house in Hambantoṭa district, where hardly anything is legible, we can read the name of the King Naka Mahasena maharaja, and this shows that Mahāsena was also called [Siri] Nāga, and that consequently the king mentioned here was his son Meghawaṇṇa II.

22. Weherabaendigala, 100 fathoms from the 20th mile post of the Madawacchi - Horowapotana road; there is a broken dâgoba about 30 yards in diameter, and on the top of the rock an inscription in five lines of which only one is legible; it contains the words Abaha Megha . . . .

23. Sandagiri wihāra at Tissamahārāma,* octagonal inscribed pillar (*see* above No. 4). The greater part of the inscription is destroyed, but there is still clearly legible (on the side which is marked D) the name Tisa maharajaha marumanaka raja . . . Abaha puti Rohiṇika Gamiṇi "Abahu Rohiṇika Gamiṇi Abhaya, son of Abhaya, grandson of King Tisa." The genealogy, as it is given here, would rather point to Rohiṇika† Gāmini being a son of Gajabāhu, but as he is not mentioned in the Mah., and as the characters are rather more modern, he may as well be a son of one of the two Meghawaṇṇas. There is also mentioned a queen, Siladewi (on the side marked B), in connexion with Wasabha (whose wife is called Chettā at Mah., p. 220) and the tanks of Dūra and Tissa, both situated in Rohana. (Comp. No. 1).

24. Rugam tank, 22 miles from Batticaloa on the new road to Badulla. This inscription was discovered by Mr. Holland, and described in the Proceedings of the Ceylon Asiatic Society, 1870–71, p. xxvi., where also a facsimile is given. It professes to be very ancient as in the first line we read the name Yaṭalaka Tissa, son of Mahānāga, who was born at Tissamahārāma, when his parents were on the flight from Devanampiya Tissa's queen (Mah., p. 130). The form of the character, however, shows with certainty that it cannot be so old, and that another Yaṭṭhālaka

* Forbes II., 188.

† The name Rohinimitra occurs in the inscription No. 8, from Salsette Journal of the Bombay Branch Royal Asiatic Society, V., 15 ff.

Tissa unknown in the books must have existed afterwards. In the second line we read Abamaharaja, and this is the reason why I have placed the inscription here, although there is no positive proof that it belongs to one of the two Meghawaṇṇas. The rest is unfortunately too much defaced to allow of a translation.

V.

Inscriptions of the first four Centuries, the exact date of which cannot be ascertained.

Here we have to mention first of all the numerous cave inscriptions of which I only give some characteristic specimens.

25. Paramakaṇḍa, about one mile from Tonigala (*see* above, No. 1, and comp. J. C. A. S., 1853, p. 181, ff.). There are four inscriptions, two of them high up on the overhanging rock, one quite illegible, on a stone near the entrance to the priests house, and one on a perpendicular rock above a small natural tank close to the wihāra. I only give here the last one, as the others offer no peculiar interest :

Parumaka Abaya puta parumaka Tisaha Duṭaka . . . .

It is very tempting to identify the last fragment of a name with Duṭṭhagāmini, and the form of the character would not object to the identification, but as there is no other inscription which belongs with certainty to his time, I preferred not to put it in so prominent a place. If, hereafter, anything is found to confirm my identification, this inscription will have to be placed at the head of the whole collection.

26. Wirandagoḍa Mukulāna, a small temple about three miles to the north of the 17th mile-post on the road from Puttalam to Anurādhapura. There are four inscriptions in four caves on different sides of the temple. The place is quite overgrown with jungle, and the temple must have been deserted a long time ago. It was built according to tradition by Prince Sālikumāra, the son of Duṭṭhagāmiṇi (Mah. 199 f.) in 137 B.C. (comp. Forbes, I., 236), but the blunders in the inscriptions show clearly enough that they must be about two or three centuries later. I here give two of them, putting in brackets the words that are missing on the stone :—

a. Jotiteraha [putaha] mahasudasane upasaka Tisaya teraha nagalene. "The large and beautiful rock cave of the thera Tisa, son of the thera Joti."

b. Parumaka Sumana putaha Cuḍasumana ca bata Tisagutaha ca [tudisa lene sagasa]. "The cave of Tisaguta, son of the brahman Sumana, brother of Cuḍasumana [is given] to the priesthood of the four quarters."

The names are all of very frequent occurrence, and it would be useless to try to identify any of them. In the translation of (*a*) I have left out upasaka "lay devotee," which is the contrary of thera, and cannot be applied to the same person ; one of the two must stand by mistake.

27. Wessagiri wihāra, near Anurādhapura. This, according to Mah., p. 123, is the place where the 500 vaiçyas that had been

ordained by the chief thera, sojourned, while the 500 eminently pious persons sojourned at Issarasamanaka, the present Isurumuniya, which is close by. The temple of Wessagiri must have been deserted a long time ago, as at present there is nothing to be seen but empty caves and inscriptions. Of the latter I counted more than a dozen, each in a separate cave, but some of them are almost illegible, as the rock rapidly decays under the influence of the humidity. I only give three of them in transcript:

a. Parumaka Palikadasa bariya parumaka Surakita jita upasika Citaya leṇe sagasa catudisa. "The cave of the lay-devotee Citrā, wife of the parumaka Palikada, daughter of the parumaka Surakita [is given] to the priesthood of the four quarters."

b. Anikaṭa Sona pitaha bariya [u] pasika gayalene. "Cave of Anikaṭa, father of Sona [and] of his wife the lay-devotee."

c. Galadarunagaya puta dewaha lene agata anagata catudisa sagasa. "The cave of Dewa, the son of Galadarunāga [is given] to the priesthood of the four quarters present and absent."

28. *Mihintale.* Besides the large rock inscription of King Meghawaṇṇa Abhaya, described in No. 20, there is a great number of smaller inscriptions on the rocks around the Ambasthala Dāgoba and on the way up to the Aetwihāra:

a. Inscription on the brow of the cave east of the broad flight of steps leading to the Ambasthala:

Tisasa Māniya lene sagasa. "The cave of Tisa Māniya (?) [is given] to the priesthood."

b. Jotisana terasa atiwasika* Budasumanadata terasa lene sagasa. "The cave of the thera Buddhasumanadatta, pupil of the thera Jotisana is given to the priesthood."

c. Rājagirilena (on the opposite hill):

Parumaka Sena puta Baḍakajaka parumaka Senaha lene sagasa. "The cave of the parumaka Sena, son of the parumaka Sena Bhaddakacchaka [is given] to the priesthood."

d. Badakajaka parumaka Tisa puta parumaka Saḍagataha lene. "Cave of the parumaka Saḍḍhagata, son of the parumaka Bhaddakacchaka Tisa."

e. De [wa] napiya maharajaha Batiya ya bika . . . [u] pasika Wajakawaya lene. "Cave of the lay-devotee Wajakawaya (?) . . . of the king beloved of the gods Batiya.

It is impossible to decide whether this inscription belongs to the first or to the second Bhātika. The reign of the second is dealt with very shortly in the Mah., but concerning the first there is a statement at p. 213, that he built a thūpa at Ambasthala, and that he remained there till it was completed.

f. On an almost inaccessible rock half way down the east side of the Sela caitya hill:

Batiya Manalikaciya puta parumaka Asamanaha lene sagasa. "The cave of the parumaka Asamana son of Bhātika Manalikacchiya [is given] to the priesthood."

* Atiwasika = Pāli antewāsika, as, for instance, in an inscription from Sañchi, near Bhilsa (No. 191 in Cunningham's Bhilsa topes') Ayachûḍasa dhamakathaka antevāsino Bālamitasa dânaṃ.

g. On the road to the Sela caitya. Three large images of Buddha lie broken near the cave:

Parumaka Guta puta parumaka Sumanaha lene agata anagata catudisa sagasa. "The cave of the parumaka Sumana son of the parumaka Gutta [is given] to the priesthood of the four quarters present and absent."

h. On the flat rock close to the steps leading to the upper Dāgoba. This inscription originally occupied eight or nine lines, but a great part of it is effaced now through the weather and the feet of the worshippers, so that a translation is impossible.

29. Nettukaṇḍa, or Diulwaewa, 3 miles from Kahaṭagasdigiliya, which is 21 miles from Anurādhapura on the Trinçomalee road. There is a number of inscriptions at this place, some of them cave inscriptions, others on the flat rock. We begin as usual with the cave inscriptions.

a. Parumaka Welu putana leṇe agata anagata catudiça çagaça. "The cave of the sons of the parumaka Welu [is given] to the priesthood in the four quarters, present and absent."

b. Warakapi gamika puta gamika Tisa puti Utiya lene agata anagata catudisa sagasa dine. "The cave of Utiya, son of the villager Tisa, son of Warakapi the villager, etc."

c. The inscription in two lines on the flat rock on the right contains a grant of paddy fields to the Nagariya wihāra, and there is also mentioned at the end of line 1 the Nagariyawawi, which is most probably the modern Nuwara waewa near Anurādhapura. The Badiwawi, at the beginning of line 2, is the present Baendiwaewa, eight miles from the temple.

d. On the left side there are two inscriptions, one of three and one of two lines. They contain nothing but an enumeration of tanks and corresponding paddyfields, which are dedicated to the same Nagariyawihāra. Similar inscriptions concerning tanks and paddyfields are in good number in Ceylon, and they would be very interesting for the ancient geography of the country if there was a possibility to identify at least part of the names contained in them. Unfortunately we know nothing about the Nagariyawihāra, except that there is at present a temple called Nāgirikaṇḍa, 5 miles east of the central road at the 103rd mile from Jaffna, the ancient name of which, however, was Bamanogiriya, and which contains an inscription in somewhat more modern characters (*see below* No. 97).

30. Galgamuwa.* This inscription is on a perpendicular rock close to the bund of Galgamuwa tank, and about 1½ mile from the village Galgamuwa on the road from Pādeniya to Anurādhapura (North-Western Province):

Raja Abayasa puta Waḍamana gama Mahamabaja ha sagasa wawi ca. "Waḍḍhamāna, the son of King Abhaya [gave] the village Mahamabaja (?), and the tank to the priesthood."

We do not know who this Waḍḍhamāna was, and therefore cannot ascertain which amongst the different Abhayas was his father. The Galgamuwa tank was constructed by King Mahāsena according to the Rājāratnākari (Upham, l. l. II, 69, III,

* Comp. Pridham l.l., p. 651.

237), and perhaps the inscription may belong to him, as he was the son of Meghawaṇṇa Abhaya I. In this case Waḍḍhamāna would only be a title (comp. J. C. A. S. 1879, p. 7).

31. Dunumanḍalakanḍa (*see* No. 15), over the entrance to the cave containing an 18 cubits image:

Gamika Pacala puta gamika Duṭaka Tisa puta gamika Abayaha lene agata anagata catudisa sagasa. "The cave of the villager Abhaya, son of the villager Duṭaka Tisa, son of the villager Pacala [is given] to the priesthood, etc."

We have here again the name Duṭaka Tisa which we met before at No. 25, and which as far I can see at present has nothing to do with Duṭṭhagāmini.

32. Maradankaḍawala, half mile from the high road, at the 136th mile post from Jaffna, Māminiā Korle.

a. Upasaka Culusa lene sagasa.

b. Dewateraha lene agata anagata catudisa sagasa.

33. Gaetalagama in Allagala Korle, Nuwara Kalāwa, 15 miles from Anurādhapura; inscription on a rock near the Botree and wihāra, about 1½ miles east of the 125th mile post on the central road:

Upasaka Dahakaha Wetigopakasomaha upasika Mitadewaha. "Cave of the lay-devotee Mitadewā, wife of the lay-devotee Dahakawetigopasoma."

34. Aembulamba, within a mile or two from Maenikdananuwara,* turning off from the high road between the 40th and 41st milestone from Kandy (Central Province).

a. Pacina raja puta raja Abayaha puta Tisayaha lene agata anagata catudisa sagasa. "The cave of Tisa, son of King Abaya, son of the king of Pracīna."

There are two more inscriptions at this place, which are only partially preserved.

35. Panikkankulama Dāgoba, about one mile from the central road, and half a mile from the western minor road at Destrawalliya, Māminiā Korle: there are two inscriptions, a short one of two lines in a cave, with the usual contents, and one of ten lines on the flat rock, which is too much damaged to allow of a translation.

36. Giribāwa* in Magool Korle, five miles from Gallena wihāra (*see* No. 2), North-Western Province:

Gamini Abayasa puta Tisayasa lene Sihapane agata, etc. "The cave of Tisa, son of Gāmini Abhaya in Sihapana (?), etc."

37. Talpiṭiyāwa, about one mile to the west of Keppiṭiyāwa, a village 22 miles from Kurunaegala on the Anurādhapura road (N.W.P):

a. Damarakita terasa lene sagasa.

b. Upasika Nagulaha lene sagasa dina.

38. Seruwāwa, about four miles north-west of Wellawe, a village six miles from Kurunaegala on the Anurādhapura road

* Maenikdana Nuwara is about three miles from the Government Agent's rest-house at Lenadora midway between Nālanda and Dambool. There are the ruins of a palace at the entrance of which is a stone bearing an inscription in Sinhalese character.

* A translation of a modern inscription at the same place was given by A. O. Brodie in the J. C. A. S. 1848, p. 51.

(N.W.P.) The wihāra is on the top of an immense rock to which 200 steps lead. The inscriptions are on the rock forming the cave temple :—

a. Parumaka Yasopalaha lene agata, etc.

b. Parumaka Yasopalaha jayapa saraya lene.

39. Ganekaṇḍe wihāra, 3 miles S.E. of Nīkawaewa, a village 31 miles from Kurunaegala on the Anurādhapura road. The inscriptions are on the perpendicular rock over the wihāra, which is totally covered with writing. The letters are very small, and become only legible by climbing on the roof of the wihāra ; the characters are a little more modern than those in the preceding inscriptions.

a. Sida Wiya pukaṇalene catudisika sagasa. Cuḍa Tisa jeṭaka Baranake anajiwi.

"Hail! The tank cave of Wiya (?) [is given] to the priesthood in the four quarters. Cuḍa Tisa the chief and Bharaṇa his bondsman."

b. Parumaka Weluputaha parumaka Gilikanagaha lene sagasa dine.

"The cave of the parumaka Gilika nāga son of the parumaka Welu is given to the priesthood."

c. Under this is an inscription of three lines in smaller characters, which is not very well preserved, and abounds in clerical errors, so that I do not attempt a translation.

40. Kabaella lena at Dāgoma, 3 miles east of Keppitiyāwa (*see* No. 37). Inscription on an overhanging rock with the usual contents.

41. Peṭiyāgala, about a mile from No. 40. Inscription over the roof of the temple :

Parumaka Sumana puta Somadataha lene.

42. Ranagiri wihāra at Dewagiriya, about four miles north of Diyatura, a village 17 miles from Kurunaegala, on the Trincomalee road. Several rock temples, of which one contains a cave inscription with the usual contents.

42*a.* Eriyāwa tank, ½ mile from Eriyāwa pansala, four miles from Meḍiyāwa near the road from Kurunaegala to Anurādhapura (Upham, l.l. III, 236.) The inscription is on the flat rock close to the tank ; the characters very ancient and cut very deep :

Paru [ma] ya Hipaha puta . . . kaha dine. Ima wapi Dipigala* wiharahi niyate sagasa.

"The son of the parumaka Hipa gave this to . . . This tank is dedicated to the priesthood of the Dipigala wihāra.

Unfortunately none of the names in the inscription can be identified, and the construction of Eriyāwa tank is not related in the Mahāvansa. A temple, Erakavila, though, is mentioned at Mah., p. 237, which may be identical with the still existing Eriyāwapansala (about ¾ mile from the tank on a high rock.)

43. Pidurugala wihāra near Sīgiri.† The temple is on the eastern side of the celebrated Sigiri rock where King Kassapa had his fortress, about two miles from the village (Emerson Tennent's Ceylon, I., 392), and the inscription is on the rock forming the cave temple :

* Dīpī in Pāli means "a leopard" Sinh. diwi.

† Comp. the articles of T. W. Rhys Davids, J. R. A. S. vii., p. 191, and Blakesley, *bid.* viii, 53.

Kolagāmasāwaputa Majimayasa jitaya Tisā dewiya lene sagasa.

"The cave of Tisa dewi, daughter of Majjhima, son of Kolagāmasāwa* [is given] to the priesthood."

There are two more inscriptions in smaller characters underneath which cannot be made out.

44. Gane wihāra, two miles west of Hiripiṭiya, a village 12 miles from Kurunaegala on the Anurādhapura road. There are three inscriptions, two cave inscriptions on the rock over the temple with the usual contents, and one on the edge of a stone bed close to the wihāra. I only give the last:

Upasaka Weḷunakaha sihasane.

"The lion throne of the lay devotee Weḷunāga.

45. Patahamulla, one mile east of Hiripiṭiya. There are three rock temples and several caves containing inscriptions with the usual contents. I only give that in the cave at the back side of the rock which is now totally filled up with sand, and quite dark, so that it requires a candle light to see it:

Gamika Malijita Sujataya lene, &c.

"The cave of Sujātā, daughter of the villager Mali, &c."

There is also an inscription on a separate flat stone lying in the temple ground at the bottom of the rock in somewhat more modern characters partially effaced.

46. Kottarakimbiyāwa, an old and deserted rock temple, quite overgrown with jungle, about ½ mile east of the 17th milestone on the Kurunaegala-Anurādhapura road, and not far from the Hakwaeṭuna-oya. The inscription is on a perpendicular rock at the southern extremity of the building which is now only a huge mass of ruins; it contains three lines and is very well preserved but full of clerical errors which render the translation rather difficult:

Payati ṭheraha lene savayiṭha . . . saddhamasa (2) sagahaṭhaya wāsawasika sapari [wa] taka tera samaka sata parisaja tu (3) ma bati gamaka wawiya wasakadata ha patiri me lenahi nawanikate.

"This was called the cave of the thera Payati . . . an abode for the rainy season to the priesthood of the true religion together wish the robe.† An assembly of a hundred theras have restored for themselves the tank of Batigama belonging to Wasakadatta at this cave."

47. Gallaewa wihāra, deserted rock temple, about three miles from Meḍiyāwa (N.W.P.). There are four inscriptions, three of them in caves which offer no peculiar interest, and one in three lines at the top of the rock north of the cave; this is very difficult to read as the letters are not cut deep and are almost totally washed away by the rain. In the first line I could only decipher with certainty the word mahawiharahi. The characters are rather more modern than those in the cave inscriptions, and there

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* For Kolagāmasāwa comp. the name Colondo in the Rājāwaliya (Upham l. l., ii. 22,) where Soogiriya must be corrected to Sigiriya.

† Comp. line 3 of the cave inscription No. 18 at Nâsık (Transactions of the Second Orientalist Congress, p. 331) where we have wasavuthânam instead of wasawasika, and âvaruaṃ instead of parivataka.

is especially one character I have not met anywhere else, consisting of a curve from the left to the right with a dot in the middle. I do not know what this character means, as also in Burnell's South Indian Paleography no dotted letters are given.

48. Diyabaeta, large rock temple about three miles from Gallaêwa near the cross road that leads from Balalla to Yāpahoo and Rangama. There are four caves containing inscriptions, with the usual contents, and a large rock outside of the temple ground across a little river. This rock must have been covered originally with a long inscription, but now only some fragments are visible, that can give us no idea about the subject of the whole.

49. Pūjāgala, 3 miles from Hiripiṭiya. Inscription in six lines on the top of a large rock, rather difficult to reach. No traces of any building in the neigbourhood. The inscription bears the name of the son of a minister Mahānāga, and there is also mentioned twice (lines 1 and 2) a place Maha Aṭaya or Maha Araya, but unfortunately too many letters are missing that we could attempt a translation. The subject is evidently here also as in most of the other inscriptions, the donation of some paddy fields, as can be seen from lines 4 and 5, where we read . . . kubari sagahaṭa waya mahawi [ha] rahi.

50. Galwaewa, 3 miles from Wāriyapola, a village 13 miles from Kurunaegala on the road to Puttalam. There are two inscriptions, one in a cave over the entrance to the temple, and one on the top of a steep rock about 50 yards from the pansala. The first is easy to read:

Upasaka jeṭakaha Muḍaha putaha Muḍaha lene.

"The cave of Muḍa the son of Muḍa, chief among the lay devotees."

The second is much more difficult; it contains six lines, of which the first four are tolerably well preserved, but abound in clerical errors. I therefore somewhat hesitate in giving a transscript from a photograph taken by me, and especially in attempting to translate the inscription:

Siddham. Lohiyaha ma tera tabi maḍaha . . . maḍawayihi tumaha. 2. . . . dakapati bumi karihaka cetahaṭa dina Lohiya haṭa ma wijitahaṭa tabi 3. cetama ca maḍahaṭa ha wawi ma tera majibaka buma . . . . ya saraya. 4. bamanaha gama wawi hima . . . . Mahakacayaha parama pali wiha 5. raṭa ma tayi wawisariha . . . . .

"Hail! The Maḍa temple (?) established by the Thera Lohiya at the Maḍa tank by himself . . . . after having seen the karishas of land were given to the caitya. To Lohiya and to Wijita [was given] the established caitya and the Maḍa tank [constructed] by the Thera Majjhima; the land and . . . . the the tank of Bamanagama . . . . of Mahakaccāyana the chief sage to the temple; the tank of the minister . . . .

Probably instead of Maḍa we have to read Muḍa, as in the first inscription, and this may correspond either to Muṭa or to Muṇḍa. The names of Majjhima, Wijita, and Mahākaccāyana are frequent enough, but it would be useless to identify them with any of the historical personages known under these names.

51. Ridi wihāra, about ½ mile south of the 12th mile post on the road from Kurunaegala to Matale. This temple is one of the most celebrated in Ceylon by its large collection of olabooks. (*See* L. de Zoysa's Report on the inspection of the temple libraries, p. 6). The ancient name of the place was Ambaṭṭhakola lena (Mah. p. 167, Turnour's reading is incorrect); the temple Rajatalena* wihāra was built by Amaṇḍagāmini, A.D. 20, according to Mahāvansa, p. 215, but the tradition current in the place is that it was founded by king Duṭṭhagāmini. There are several fragments of inscriptions on the flat rock near to an old Dāgoba; but only one is well enough preserved that at least a part of it can be made out. It begins Siddhisaddhamake siri. . . . After this comes most probably the name of the king which is not quite legible on the stone, and in the second line I believe I have deciphered a part of the ancient name of the place Abaṭṭha [kolalena.]

52. Alutgalwihāra, Nuwaragam Korle, small temple, about 1 mile north of the western minor road (from Kekirāwa to Timbiriwaewa) leaving the road two miles east of the place where it is intersected by the Kurunaegala Anurādhapura road. Another Galwihāra is on the side of the road close by, where there is a beautiful hall but no inscriptions. The Alutgalwihāra inscription is on the edge of a cliff close to the pansala and is in perfect preservation:

Siddha makarajaha bikawawiya cetakarihi sagawiye cetakarihi tala tarawiketahi cetakarihi. (2) uliwawiya cetakarihi punagamakawawiya ceta karihi wihirakaketahi cetakarihi. (3) pariwatakaketahi cetakarihi talawiyaketahi cetakarihi. (4) Tisa teraha kalahi likitaka.

We have here four tanks and four corresponding paddy fields:

bikawawiya	talatarawiketa
saga[wa]wiya	wihirakaketa
uliwawiya	pariwatakaketa
punagamakawawiya	talawiyaketa

Karihi is evidently the Pāli karīsha and ceta is a numeral that indicates the number of karîshas over which each of these tanks and paddy fields extends; I suppose that it must be catvar although I can give no other instance of the change of a to e in the middle of a word. Two of the paddy fields mentioned here, viz., those of Wihiraka and Pariwataka are already known from the inscription at Ratmalagala (No. 6); the talatarawiketa corresponds to Pāli tulādhāra "the jeweller's field," analogous to the tulādhārapabbata, Mah., p. 143, 217.† Bikawawiya and sagawawiya require no explanation, uliwawiya is ishṭikāvāpi "the brick tank," punagamakawawi occurs also in Meghawaṇṇa's inscription at Mihintale (No. 20), but cannot be identified. The concluding sentence in the fourth line means: "This was written in the time of the thera Tissa," but we do not know who this thera Tissa was just as little as we know the name of the makaraja, "great king" mentioned in the first line. The form of the

* Concerning this name see the legend related at Mah., p. 167, and in Zoysa Rep., p. 6.

† A village Tulādhāra is mentioned at Mah. 46, 12.

character however shows that the inscription belongs to the third or fourth century A.D.

53. Dewagiriyawihāra, 3 miles east of the village Galgamuwa, on the road from Pādeniya to Anurādhapura (see No. 30). There are two inscriptions, one near a small tank at the entrance to the temple which is partially destroyed by the people walking about on the stone, and one on a rock behind the temple; I only give the first words of No. 1 which can be made out with certainty.

Siddham Cetawaluka wiharahi yaṭakubare nawa karahi, &c.

But No. 2 I give in its whole extent:

Sisitawanaka wiharahi (2) nawaha gamaketahi (3) cetahi karihi kubare.

"In the Sisitawanaka wihāra on the nawahagāma field the paddy land [extends] over four (?) karīshas."

54. Galwihāra. This is about 8 miles north of the 14th milestone on the road from Anurādhapura to Puttalam. The inscription is on a large rock near the temple, and is on the whole very well preserved, only the first and last lines are somewhat damaged. This inscription also contains an enumeration of tanks and corresponding paddy fields, of which only a few can be identified as the talatarawiketa which we met at Alutgalwihāra (No. 52); as for Acawiketa we can compare Acagiri and Acanagara at Tonigala (No. 1), other names as Bamanawiketa and lajakawiketa are easily explained.

55. Tammanakaṇḍa, Kenda Korle, 5 miles from Mekiccaewa, a village 15 miles from Anurādhapura on the Trincomalee road. Several flights of stone steps, a pansala and fine dagoba completely dug out. There are two inscriptions on the flat rock, one of eight lines close to the summit, and one of 21 lines a little lower down, both of them only partially preserved. In both inscriptions we find the name Nakapawata-wihara, which seems to have been the ancient name of the place (also mentioned at Mah. 70, 10) and several other names as Upalabijaka*, Pajalaka, Utarapura, &c., which cannot be identified. I give the transcripts of both inscriptions as there is a possibility that some of the places mentioned may be found out hereafter, but I do not attempt a translation as the present state of the inscriptions is too imperfect.

56. Aminicciya near Koṃwaewa, one mile east of the 28th mile post of the eastern minor road (from Kekirāwa to Dacci Halmillāwa). Inscription tolerably well preserved (except the first line and the end) but full of clerical errors. The characters are a little more modern than those in the preceding inscription, and some of them are doubtful.

57. Kirinde†, village on the south coast 22 miles east of Hambantoṭa. Inscription on a large perpendicular rock close to the seaside, about ½ mile from the village.

Siddham. Aparamite lokehi Buddha same nati aṭhâne parimaṇḍale be . . . . (2) savanyutopete anutare

* Uppalavaṇṇa is a name of Vishṇu, Mah., p. 47, Uppalavaṇṇā a name of an eminent nun who was one of Gautama's aggasāvikās, Dhamm. 213.

† The name is given in its Sinhalese form at Mah. 74, 97; it originally belongs to the river Kirinde oya which passes through the Tissamahārāma tank and falls into the sea at Bundala.

saṭhe mahesaraṇe lakicake Budha nimi (3) sayambhu me galahi wihera nira . . . . nama Budha saraṇagate miciya diṭika biṃdiya . . . . niyate.

"Hail ! in the boundless universe there is no equal to Buddha, not bound by space, all covering, endowed with omniscience, unrivalled, the Teacher, the great refuge, the wheel of prosperity is Buddha the self-existent. The wihāra on this rock called . . . . is granted to . . . . who has put his trust into Buddha having reduced the heretics.

The inscription is interesting for its contents, as it is the only one in Ceylon which contains a praise of Buddha as its principal matter, and the grant to the temple only as an appendix to it; and also for its language, as I will show hereafter in an especial paragraph. The name of the temple and of the grantee are effaced, but the inscription clearly belongs to the first or second century A.D.

58. Weragala near Kaṭṭambuwa, 5 miles north of the 18th milestone on the road from Anurādhapura to Puttalam. Two inscriptions on a large rock both imperfectly preserved, one of four and one of eight lines. In the first the word kahawana Pāli kahāpana occurs three times, and this is the earliest instance of the word used in inscriptions*. (As for the use in Pâli books *see* Rhys Davids Ancient Coins and Measures of Ceylon, p. 13). In the second we have the names Kubaragama (twice, line 2 and 7), Sumanagama and the Maharuka tank, which is identical with the present Rukadawaewa (in Fraser's map) close by; besides the word cetakarihi occurs frequently, and the whole inscription is very much like that of Alutgalwihāra (No. 52).

59. Hammillagala between the road from Anurādhapura to Puttalam and the western minor road, not far from the place where they meet (Timbiriwaewa). The temple is on a large rock and the inscription a little below; it is very much damaged by the weather and the people walking about on it, especially the beginnings of the lines are totally destroyed, so that a translation is impossible. The subject is here also as elsewhere tanks and paddy fields.

60. Ottapuwa wihāra on the western minor road, 7 miles from where it joins the Puttalam road. The temple is close to the road and the inscription on the same rock near a small tank. This also, like No. 59, is in very bad preservation, and it seems that this is partly owing to the quality of the rock which is not so solid in this district as on the eastern side.

61. Habarane, 15 miles from Dambool on the road to Trincomalee. The temple is about ½ mile from the rest house on the road to Kekirāwa, and the inscription on an immense rock a little above the temple where there is a tank. This is the finest amongst the older inscriptions in Ceylon, and it was first of all made known in Europe by Prinsep, who published a fac simile in the Journal of the Royal Asiatic Society, vol. V. p. 554 (comp. Wilson Ariana Antiqua, p. 33). Prinsep deciphered a

* It also occurs in the inscription No. 18 at Nâsik which may be about the same age as ours.

few words, but did not give either a transcript or a translation of the whole. As for a transcript it is easy enough, as the letters are very well preserved from beginning to end, and a translation also can be given of the text excepting a few words only of which I do not know exactly whether they are proper names or not. Unfortunately we cannot give the exact date of the inscription as all the proper names are either unknown from elsewhere or too common to allow any conclusion. Dr. Goldschmidt attributed the inscription to Meghawaṇṇa II., because this king made great offerings at Ambasthala, but this is no sufficient proof. The Abivaḍamanawawi mentioned in line 1 is most probably the one constructed by King Wasabha according to Mah. p. 222, the Atiwawiya, " elephants tank," is not known from anywhere else, the Wadiwasara, in line 3, is possibly a mistake for Paḍi "the Paḍiwil tank" mentioned frequently in later incriptions* (*see* Mahinda's inscr. at Ambasthala A. 40, and the four pillars at Rankot Dāgoba, Polonnaruwa). The date of the inscription is given at the end as the seventh day in the bright half of Majimodini in the year puwayasa Sawaṇaka†. Mr. Burgess suggests that this may be called the Srāvana year in the same way as we meet in Indian inscriptions a Pausha year and a Vaiçākha year (comp. Ind. Art. VI. pp. 22, 25, VII., 35, Burgess Sūrya Siddhānta XIX., 17).

62. Thalagala, 4 miles south-west of Hamillagala, 14 miles from Anurādhapura on the Puttalam road. Big rock with Dāgoba on the top. Two inscriptions, both of three lines, the letters of the first are beautifully clear, those of the second rather indistinct; both are only partially preserved, and therefore I cannot give a translation. In the first line of the second at least one sentence is legible, which runs as follows: Lakaya uwaramaya Abhayaha dini " The Lankā‡ uwarāma was given to Abhaya."

63. Kumbukwaewapansala, near Anurādhapura-Kakudhavāpi mentioned at Mah. p. 88. Not more than two lines legible.

Siddham yanakapāratawi wiharahi bikusagahaṭa (2) ja kahāwana dana jina paṭisatariya . . . . . .

64. Ratgallāegama wihāra near Meḍiyāwa (N.W.P.) Two inscriptions on a flat rock close to the temple both of six lines, of which the older one is almost totally destroyed by the natives who are accustomed to burn straw and chaff on this rock after threshing their corn. The letters that are not burnt away are easy to read, as they are a foot long and nearly an inch deep, so that the rain had no influence on them. In the first line we read the name of a king Mahānāga, which is a frequent one in Ceylon, so that we cannot make out the date of the inscription from this, and in the second Pahawilaka which is possibly a mistake for Paḍiwilaka, the Padiwil tank (*see* above No. 61). Lines 3 and 4 are totally broken up, and in line 5 and 6 also nothing can be made out with certainty.

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* The name first occurs in the inscription at Nettukaṇḍa (No. 29).

† This I have corrected instead of avaṇaka, which is on the stone.

‡ There is one Lankāwihāra, near the Ariṭṭha mountain at Mah. p. 127, and another place Lankāgiri Mah. 70, 88.

The second inscription is not burnt, but as the letters are not so large and not cut so deep, it has suffered severely from the rain. The characters are rather more modern, and perhaps the inscription may belong to the subsequent period (5th–7th century), but this cannot be made out with certainty; like all the later inscriptions it abounds in clerical errors. The subject is not as usual tanks and paddy fields, but the construction of dining halls (asana danasala comp. Mah. I. p. 248, and chap. 39, 19), and the presentation of water strainers (parissāvana, Mah. p. 220) to the priests.

65. Rājangane*, 3 miles west of Mahāgalkaḍawala, a village on the road from Pādeniya to Anurādhapura. The inscription is on a perpendicular rock opposite to the temple, and was partly underground when I visited the place and had it dug out. The characters are the same as those in the second inscription at Meḍiyāwa, and also the subject seems to be the same, as in the second line we meet with the word danasala. This inscription also is full of clerical errors, and some of the characters are quite unknown, so that I can only give a fac simile for the present.

66. Halambagala wihāra, Māgulōtata Korale, Wanni hat Pattu, about 6 miles from Nikaweratiya, a village 25 miles from Kurunaegala on the road to Puttalam. This rock temple contains three inscriptions, two of them cave inscriptions with the usual contents, and one on a flat rock at the entrance to the wihāra, which is now almost completely destroyed by a flight of steps that has been cut afterwards without minding the inscription. On both sides of the steps a few letters are legible, which contain nothing that can help us in finding out the date of the inscription.

67. Slab from Tissamahārāma, now in the Colombo Museum. This was found some years ago at the Tissamahārāma, founded by Kākawaṇṇa Tissa (*see* above, No. 4), and kept in the Assistant Government Agent's quarters at Hambantoṭa. It is almost completely preserved, and is the finest specimen we have of an inscription of the fourth century, A.D. The names mentioned in the inscription Buddhadāsa, Mahinda, Mahāsena, Abhaya, Jeṭṭha Tissa are all common enough in the fourth century, but neither of the two kings mentioned in the Mahāvansa under the name of Jeṭṭha Tissa was succeeded by a son of the name of Abhaya, and besides we do not know if these are kings of Ceylon or only of Māgama. Padanagala, now called Patanangala, is a rock about 38 miles east of Hambantoṭa, where there are fragments of an ancient inscription.

67*a*. Angulukolawihāra, about 3 miles from Kirinde on a jungle path. Inscription on a flat rock where there are the remains of a dāgoba†. Line 1 and 2 only partially preserved, line 3 and 4 completely;

. . . . maya pasara capahara karahi (2)
aṭadasa karihi ce . . . . . lagamaka sarahi saṭu sakarahi

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* The place is mentioned at Mah. 90, 66.

† Most of the bricks have been taken away for the construction of the new light-house about 20 miles from Kirinde.

ca (3) do ho tana atarahi cetaka karihi . . . me yaṭaka kubara kana gaṇaya laho da sataya (4) do patika rakaṭa taya koṭu sakira pawarata mahawiharahi dinami. . . . . eighteen karīshas . . . . . at the village tank sixty-six karīshas . . . . in the interior four karīshas . . . . . . in the lower paddyfield the embankment, a multitude of water, after having made it for the preservation of . . . . I give it to the Mahawihāra.

68. Baḍagiriya, about 1½ miles east of the 9th mile post on the old road from Hambantoṭa to Badulla. This is a very long inscription on an inclining rock, on the top of which are the remains of an old Dāgoba (*see* Pridham l. l. p. 586), not far from it is an old tank which is now only useful to the elephants. The inscription is in a very bad state of preservation, so that only a few words can be made out as in the fourth line nagariya-nāgarika (modern nuwaru) and wajeriyi, from Pāli avadhāreti. The modern verb is a corrupted tatsama wadāranawā, the noun waedāeruma (Sid. Sang.) In this old form wajeriyi the e seems to represent the sound ae, which at that time (3rd or 4th century) had not yet its proper character. In the same line we find apayaha batiya, our brother, and is the fifth apayaha pute "our son," this apa seems to be a peculiarity of the southern dialect at such an early period, as we find it only on the slab from Tissamahārāma (No. 66) apa cudi and apayaha pali. Later on it was used all over the island, and in the 12th and 13th century we find it frequently in inscriptions.

From the same place a fragment of a pillar was taken to the Colombo Museum, which also bears an illegible inscription.

69. Wādigala, 1½ miles from Ranne, on the road to Tangalla. The inscription is on the surface of a large rock close to the road, and is in perfect preservation, there are no ruins in the neighbourhood :

Hamaraketahi pahanakubare me weherahi saga asati.

"In the plain of Hamara the stone (?) paddy field is given to the priesthood in this wihāra."

Pahaṇa is most probably pāshāṇa, but I am not sure about it. Asati is very difficult to explain. Dr. Goldschmidt (J. C. A. S. 1879, p. 25) derived it from Vas, but I do not think that this can be correct; perhaps we have to read ayati instead, and this would be an older form of the present ayiti.

Another inscription in three lines is not quite so well preserved as in the first and second lines about 10 characters are missing.

Samayutagamake . . . . dasakarihi cetakubare karihi ke kaḍa mahanaka (?) dawika para asati (2) . . . . paṭalake tahi ka . . . . para rahiri (?) palaketahi karihaka mahadiwi ceta asati (3) ha do kari.

A third inscription in smaller characters is illegible.

70. Wīgamuwa, 2 miles from Ranna, on the road to Uḍukiriwila and Kirama. There is a pansala and two inscriptions close to a tank, which however are too much defaced to allow of a transcript or translation.

71. Kahandagala, ½ mile from Ranne, in the jungle to the south of the high road. Two partly effaced inscriptions on the top of a rock, and the remains of a dāgoba.

72. Kahagalwihāra, 2 miles from Wīgamuwa (No. 70). Large temple on the left of the road, and some fragments of inscriptions on a flat rock close to a small tank.

75. Naygalwihāra, 2 miles from Kahagalwihāra on the right. The temple is on a hill about ¼ mile off the road, and the two inscriptions are on the flat rock behind the temple, both in an imperfect state of preservation.

74. Mulgirigala wihāra, on a steep rock*, 4 miles from Uḍukiriwila tank; there are three cave inscriptions at this temple of which I give the transcripts on account of the proper names contained in them.

a. At the bottom of the rock just behind the priest's house:

. . . . . bati Cuḍatisaha leṇe. Cave of Cuḍatisa brother of . . . .

b. In the jungle on the left side from the steps that lead to the temple:

[Paru] makaha Banaka bati upasakaha leṇe agata an[agata] cātudisa sagasa dine.

"The cave of the lay devotee, the brother of the parumaka Banaka is given to the priesthood in the four quarters present and absent."

c. Bisogala near Gowagala, ½ mile from the temple:

Parumaka Sumanaputa Parumakaha Tisa leṇe Mahadasaka nima agata anagata catudisa sagasa padi [ne].

"The cave of the parumaka Tisa, son of the parumaka Sumana called Mahādāsaka, is given to the priesthood of the four quarters, present and absent."

There are two more inscriptions, one on the steps that lead to the temple about half way, and one at the bottom of a small tank close to the wihāra, but they are so much effaced that I cannot attempt a translation.

75. Kattragam. This is one of the richest and most celebrated temples in Ceylon, and the principal place for Hindu worship. It is called Kācharagāma in the Mahāvansa, and is the place where King Tissa planted one of the eight shoots of the sacred Bo tree (Mah. p. 120). At present there are two temples, one Hindu and one Buddhist, but the former is much more celebrated, and pilgrims from every part of India resort to worship it frequently, bringing with them pots of water from the Ganges. It is situated in the extreme south-east corner of the Badulla district, but is easier to reach from the Hambantoṭa side, going by the coast road as far as Palaṭupāna, from where a bridle path branches off to Katagamuwa.

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* According to Forbes II., 191, and Pridham (l. l. p. 594) the rock is about 350 feet high, the temple contains a celebrated collection of books (comp Upham l. l. III., 33). The Rājāratnākari (Upham II., 66) relates that the temple was rebuilt by Makalan Jeṭṭha Tissa (261–275) the elder brother of Mahāsena.

The only inscription that has been discovered among the ruins is one of five lines in the alphabet of the fourth century, but very much defaced, so that nothing can be made out of it. I believe to have deciphered in the second line the word wāhana, and this may possibly be an allusion to Skanda, the god of war, to whom the temple is dedicated.

76. Weheragala, three miles from Tanamalwila, a village 20 miles from Hambantoṭa, on the road to Badulla. Inscription of three lines, in characters of the fourth century, partly effaced; no names legible.

77. Piligāma, one mile west of the old road from Hambantoṭa to Badulla, leaving near the 30th mile post (about three miles from Telulla resthouse). Inscription on a perpendicular rock above a small tank, very well preserved, although the letters are uncommonly small (only 1½ inches). No ruins in the neighbourhood. The subject of this inscription is the dedication of the four pratyayas to the priesthood, as we had it in several instances before, and besides the usual matter of tanks and paddy fields. The village, Mahagawaṭa, in line 1, may be the identical village near the Cittalapabbata, mentioned at Mah., p. 143, where, however, the new edition by Sumangala and Baṭuwantudāwa has Kapiṭṭha°.

78. Hinguregala, or Nayadagala, about 100 yards east of the 46th mile post, on the old road from Hambantoṭa to Badulla, three miles from Wellawe. There is a very large rock totally covered with an inscription in the character of the fourth century, but very badly preserved. No ruins in the neighbourhood. This is the longest inscription of this age in Ceylon, and I have spent a good time over it in order to get a fair copy. I also tried to make a transcript, but I had to give it up again after a certain while, as I could not find out a single clear sentence. In order to show how utterly careless the engravers were at that time I will take out one series of words which occurs five times in the inscription, but each time in a different form: *Line* 1.—wahara araba wasaha daya waya waya ca dubaya sapa wacaya sasabala wa manaya nawakacaya arama wahiraha sakalimahabakasagaṇa sagaha kahawaṇo. *Line* 5.—wahara araba wasaha ya ca ya caḍa caḍa yaṇo yahawa sasabala mawata na no wakacaya awama waharaha sakala mahabakasagaṇa sata kahawaṇo. *Line* 8.—wakara araba rasahaha najaya caḍa baya ye waya sasa bala wamawaya caḍakajaya daka waya awama wahara sala maha bakasagasaya takahawaṇo. *Line* 10.—araba rasaha ha waja ṇeṇaya va yaha wa sasabala ca manaha kajaya nawakaya awama waha raha sakala mahabakasaga. *Line* 12.—sayaha cajaya yaha ca sasabala wa maṇaya ujana kacaya awama wahara sakala mahabakasagaṇa. It would be a useless attempt to bring order into this confusion.

79. Nīlagāma wihāra, three miles north of Galuwela, a village 10 miles from Dambool, on the road to Kurunaegala. There are several inscriptions at this place, some of them cave inscriptions, some on the large rock behind the temple, but only one is well

enough preserved to be published, viz., the one over the entrance to the wihāra ;

Siddham. Dubala gamakaha Upalakaha tera lene saga niyate.

"Hail! The cave of the thera Upalaka from Dubalagāma is given to the priesthood."

The form of the characters, and also the terminology, shews that this cave inscription is a little more modern than the others. Dubbalagāma must be identical with Dubbalawāpitissa, the old name of Dambool, Mah., p. 220, 225. A person called Uppala is mentioned at Mah., p. 183, and the name is found besides in inscriptions.

80. Binpokuṇa, three miles east of Galgamuwa (*see* No. 30). Two inscriptions on two stones forming the border of the platform on which the wihāra is situated. The place is still in good order, and often visited by pilgrims. Both inscriptions begin with the same words, but the first only yields a complete sentence, as in the second some letters of the second line are missing, which render it impossible to find out the sense of the whole :

a. Siddham Dalanaka ametaha cetahaṭa do kariha ka kubare raja Daruka (2) cetaha wawiye ca niṭhala cadawawihi (3) ka.

"Hail! Two karīshas and four paddyfields [shall be the property] of the minister Dāṭhānāga, and the same number the property of the caitya of King Dharaka at the Candra tank."

b. Siddham Dalanaka ametiya rabā, (?) dataye niṭhili hidake ka (2) karihi . . . . mana . . . . taba si caka.

The character rendered by ka in both inscriptions is the numeral which expresses 4 (*see* Burnell's South Indian Paleography, Pl. XXIII.) Niṭhala in *a* and niṭhili in *b* are evidently the same; the correct reading would be niṭhila = niṭṭhiṭa. The name Dāṭhānāga is found in Mahāvansa 54, 36. At Mah. p. 254 we have Dāṭhā, and chap. 39, 44 Dāṭhāppabhuti. Dappula, a frequent name amongst Sinhalese kings, is contracted from Dāṭhāpāla, "the guardian of the [sacred] tooth."

81. Yāpahukaṇḍa, about six miles east of Balalla, a village on the road from Pādeniya to Anurādhapura. This was the capital of Ceylon under Bhuwaneka Bāhu I, 1303–1314, according to Turnour, or 1279–1290 according to the new edition of the second part of the Mahāvansa ; but curiously enough very few ruins are to be found at the place, and the best amongst them have been removed to the Colombo Museum. The temple is situated to the north, at the bottom of the steep hill that formed the fortress, and seems to be of considerable age.

The ancient name of the place was Subhapura or Subhapabbata* (of which Yāpahu is said to be a corruption), but I do not know where it occurs for the first time. The inscription is on the perpendicular rock close to the entrance to the wihāra, about 15 feet from the bottom. It is evidently only a fragment, but

* Mah., 81, 3.

the letters that are missing are so completely effaced that we cannot even guess what they were. This is rather exceptional for an inscription on a perpendicular rock, which is not exposed so much to the weather, and it is not improbable that a part of it has been destroyed wilfully:

Bamaha makapu (?) wawi sagasa (2) yani bawira wawi ra gana.

82. Lābugala in Kirimeṭiya Pattu, four miles east of Anamaduwa, a village 16 miles from Puttalam, on the road to Kurunaegala. Cave inscription:

Upasaka Sumana lene.

83. Mūlagāma, about four miles east of Lābugala, same Pattoo (comp. J. C. A. S., 1853, p. 82). Two inscriptions, one on the back side of a rock in front of the temple, and one about 200 yards from there on a steep rock, to which a flight of steps leads, and where there are the remains of an ancient wihāra:

a. Upasaka Abaya lene sagasa.

b. Bata Sawabutisa parumaka Sumana teraha ca Sawada[ta]ye lene.

"Cave of the thera Sawadatti, son of the parumaka Sumana, and of his brother Sawabhūti."

84. Picchandiyāwa,* about one mile north of Mūlagāma. There are several rock temples on a hill, and remains of a Dāgoba completely overgrown with jungle. Several fragments of cave inscriptions, of which one begins: Tisa Dewanupiyasa Gamini. This reminds us very much of the inscription at Dambool (*above* No. 3), the author of which, however, I could not make out with certainty; and as this inscription is too badly preserved as to help us in any way I did not put it together with those which I have arranged under classified headings.

85. Diyagama, about four miles east of Kalutara. This is the only instance I have met with of an old and genuine inscription in the maritime district of the Western Province.† It is on the surface of a rock close to the river Kalu Gangā, and was discovered by the learned priest Subhūti, whose residence, Waskaḍuwa, is not far from there. The inscription is, on the whole, very well preserved, but there are about three or four letters missing in each line, which are destroyed by the water running down the rock. About the names mentioned in the inscription I cannot venture to give an opinion, as the ancient geography of this district is totally unknown.

86. Yaṭahalena in Kandupita Pattu, Beligal Korle, a quarter of a mile north of the 42nd mile post, on the road from Colombo to Kandy. This is a very picturesque rock temple, and seems about as old as most of the temples in the Kurunaegala district, from

* This place is given in Fraser's map. The present village is in the valley close to the tank.

† The inscription at Koratoṭa wihāra, near Kaḍuwela, about 12 miles from Colombo, mentioned in the Government Archæological Returns, p. I., is a falsification, most probably made by the present incumbent of the temple.

which it is only separated by a few miles. This is the southern limit of the ancient kingdom, and I do not think that any places of antiquity will ever be found beyond this. As to the name, I am doubtful whether it has anything to do with Yaṭṭhālatissa, as the tradition tells, or whether it simply means "the lower cave."* There are several inscriptions in the caves surrounding the temple, with the usual contents, of which I give only one, as it is of some interest:

Ayaduhitaya puta Ayasuvasaṇapadika upasaka Weluya lene agata &c.

"The cave of the lay-devotee Weluya [son of] Ayasuvasaṇapadika, son of the noble daughter (?), &c.

The word aya, so common in Pāli, does not occur again in inscriptions, and this is why I translated it with some hesitation. The name Ayasuvasaṇapadika, I give exactly as it stands on the stone, although I am aware that it cannot be correct. Welu is common enough in inscriptions and books.

87. Hurugalaewatta gallena, on a rock forming the entrance to a cave at Amblekande village, 1½ miles west of Arnicka, and near the bridle path to Narangolle estates in Tunpalāta Pattu, Kegalla district. Inscription partly effaced:

. . . nāha tana tera puta pumaraka masi pa . . . .

88. Alu wihāra, two miles to the north of Mātale, close to the road. This is the temple where, according to Rājāratnākari p. 43. the sacred Buddhist books were first reduced to writing, under the reign of King Waṭṭagāmini.

The present temple is quite modern, and there is nothing to remind us that the place is so ancient except the inscriptions, which, however, unfortunately, are all more or less damaged, so that I cannot give any transcripts. They seem to be cave inscriptions with the usual contents.

89. Hunapahuwihāra, two miles from Yaṭawaṭṭa, a village 10 miles from Mātale, on the road to Kurunaegala. There is a large inclined rock close to the temple, which, originally, must have been covered with an inscription in the characters of the end of the fourth century, but now the greater part of it is effaced, and only a few lines remain, which do not allow any conclusion as to the contents of the whole.

90. Gane wihāra, about one mile from Hunapahuwihāra. Here are the remains of an old temple, which, according to tradition, was constructed by King Waṭṭagāmini, and a short inscription in the oldest characters in one of the caves:

Paṭala Sumanaha lene.

91. Sessoruyakaṇḍa (Emerson Tennent II. 605), about four miles from Kalañci, a village 24 miles south of Anurādhapura, and half a mile east of the Kurunaegala road, not far from the ancient Kalawaewa tank, which is now out of repair. There is an immense statue of Buddha carved in the living rock, and two

* Yaṭaha or yaṭa = adhastāt, for inst. yaṭgala "the lower hill" inscription at Ambasthala A. 34.

inscriptions, one on the cliff face over the wihāra, and the other on the brow of the cave, south-east of the wihāra. None of them is of particular interest. The first is in the oldest Açoka characters, the second in those of the fourth century.

92. Hammarilla pansala, close to the jungle road that leads from Kalañci to Elagamuwa on the central road (about 55 miles from Kandy). The temple is on a large rock, and close by there are the remains of an inscription now almost totally effaced, which originally must have covered a considerable part of the surface of the rock.

93. Billagala in Wilacchi Korle. Inscription in two lines on the brow of the cave, facing westward. In the second line we read the words Naka maha raja, but no genealogy is given, and so it is difficult to say which king of the name of Nāga is meant.

94. Ponikulam, near Galkulam, a village on the Central road, 75 miles from Kandy:

Tisa Waḍamanaka barumaka Tisaha lene sagasa bajikaha.

"The cave of the parumaka Tisa, son of Tisa Waḍamanaka, is given to the priesthood."

95. Kondukukubgama, near Elagamuwa, on the Central road, 55 miles from Kandy. Inscription in four lines, partly effaced:

Sidha Ametaya Alawaya 2. . . . . 3. ̣kara cetapariweṇiya Jiṇa jagana 4. koṭu dine.

96. Handagala pansala, near Wewelkaeṭiya, 11 miles from Madawacchi, on the Horowapotana road. Three cave inscriptions:

1. Parumaka bakiniyawesaha lene.
2. Ahala puta parumaka dataha lene sagasa.
3. Parumaka Digapujika Tisaha lene, &c.

VI.

Inscriptions between the Fifth and Ninth Centuries.

Only a comparatively small number of inscriptions belong to the period between the fifth and ninth centuries, and I think we do not go far wrong in assuming that the frequent invasions of the Tamils during this time are the principal reason of this scarcity. In the eighth century Anurādhapura was given up as capital for Pulastipura, and the domination of the Tamils continued there most probably down to the time of Parākramabāhu I. The inscriptions I have placed here differ only little in the characters from those of the first period, and as they bear no date and no name that speaks in favour of a certain date I have been hesitating sometimes as to which period I should assign them. Another characteristic of these inscriptions is this that the letters are not so large and not cut as deep as those of the ancient ones, and that, therefore, in many instances, they are so weather-worn as to render a deciphering almost impossible

97. Nāgirikanḍa, between Mahādiulwaewa and Minhettigāma in Kadawat Korle Nuwara Kalāwa, 5 miles east of the central road at the 103rd mile post from Jaffna near the village Issembessaewa on a hill. Wihāra destroyed. The old name of the place was Bamanogiriya as can be seen from the inscription I. line 2, and II. line 3 and 5; it is not mentioned anywhere in the historical books. At I., line 1, we find mentioned the Rukkhawawiya (*see above* No. 58) and Welunaka, but, unfortunately, only two lines are legible. No. II. has five lines of which the last three are very well preserved; the beginning of the inscription is destroyed. The subject of the whole is as usual about tanks and we meet here for the first time with the expression wawisara, modern wāesara, a composition analogous to candramāsa. In the second line we find mentioned the Bariyawawisara, the Cadagiriyawawisara and the Būmawawisara, none of which I can identify, and in the last line we have the Karakaṭa already known from Habarane (No. 61).

98. Galkowila, at Karagaswaewa, about 5 miles west of the 29th mile post on the road from Kurunaegala to Anurādhapura. This inscription begins Nakamaharajaha puta and then follows the name of the king, which is not quite legible on the stone. The inscription is beautifully preserved and the form of the characters leaves no doubt that it must be later than the fourth century, although there is hardly any change in the language; but this is quite natural if we assume that a certain terminology was fixed for such inscriptions which remained in use for several centuries.

99. Nayinnawella wihāra, in Waegampattu, Wellassa, 1½ miles South of Bibile, a village 36 miles from Badulla, on the new road to Batticaloa. The inscription is on a flat rock about 50 yards from the temple, and appears very well when the sun shines on it. Some letters, however, are destroyed in the last three lines and the end is missing altogether. No king is mentioned in the inscription, but at line 4 the ancient name of the place Nakala wihāra is given, and this is most probably identical with the Nakalanagara mentioned at Mah., p. 142.*

100. Galmaduwa, at Ambogaswaewa, about 4 miles from Meḍiyāwa (N.W.P.). Inscription on a large rock near to a small tank a little above the temple, tolerably well preserved but very incorrect, so that nothing can be made out of it. The subject seems to be as usual tanks and paddy fields. The end is evidently wiharahi sagasa dine but in these three words alone there are four mistakes.

101. Nayindanāwa wihāra, 2 miles from Mā Eliya, a village on the new cross road from Kepiṭiyāwa to Dehelgomuwa (N.W.P.). There are two inscriptions, one in a cave in older characters and with the usual contents, and one on the cliff face over the wihāra in characters of the fifth century. I give this

* The present Sinhalese name is Muhunnaru or Mūnaru under which it is mentioned at Mah. 68, 48.

for the sake of the names that it contains: Nalaleka Mahanikasagaha lene sagasa. "The cave of Mahanikasaga [son of] Nalaleka is given to the priesthood." As for the name Mahanikasaga we find a tank Mahānīkawiṭṭi (this is the reading of the new edition) mentioned at Mah., p. 221, and this is most probably the same which is now called Mahānīkawaewa, 30 miles from Kurunaegala on the road to Anurādhapura (comp. No. 39).

102. Wellangolla, 2 miles, west of the 20th mile post on the road from Kurunaegala to Anurādhapura, and not far from the Hakwaeṭunaoya. Inscription in four very long lines of large and beautiful characters on the smoothed surface of a rock a little above the temple. It was totally covered with moss and overgrown with jungle when I came to see it; unfortunately, about 14 letters are missing in each line, and the last line is almost completely destroyed. In spite of this I have attempted to give a transcript and a translation which I am aware may be open to many objections. The beginning and the end of the inscription which would contain the name of the king and of the temple are destroyed but the characters show that it belongs to the 5th century.

103. Demalamāna, about 4 miles N.W. from Hiripiṭiya and 1 mile from Pūjāgala (No. 49). Inscription on a large rock not far from the village, no ruins of any kind are in the neighbourhood. The characters resemble very much those used in the inscriptions at Bīthā (Cunningham Archaeological Survey of India III., 46), on the Delhi pillar (*ib.* v. 143) and at Buddhagayā, except a few which have retained their old shape like the m in line 1, or adopted the new Sinhalese form like the g in line 3. I feel very much inclined to take this for a Saṃskṛt inscription, and in this case it would be the only one in Ceylon that can come into consideration, as the one on the perpendicular rock at Mihintale (103 b) left-hand from the entrance to the Ambasthala Dāgoba is too much weatherworn to be of any use.

104. Gaeraendigala, ½ mile from Gabigalpota a village 7 miles from Dambulla on the Kurunaegala Road. There are three inscriptions, two of them close by each other at the bottom of a mass of rocks, and the third about 400 yards from this in a cave bricked up on three sides and containing six ledges apparently for beds scraped in the rock; it is only approachable by a cleft between two rocks. All three inscriptions are in characters which already somewhat resemble the round form of the pillar inscriptions of the tenth century; they are all fragments and only a few words are legible of each, so that we cannot even ascertain anything about the contents.

105. Siyambalawaewa, about a mile from Gaeraendigala. Several rock temples on a hill and an inscription near an old dāgoba of which only one line is preserved.

106. Aewiriyapattu, rock temple on the road from Dambulla to Kurunaegala, near the 8th mile post. Two fragments of inscriptions on the surface of the rock close to a small tank.

107. Uturupahuwa wihāra, 13 miles from Kurunaegala, on the road to Dambulla, and not far from the high road. There are the remains of a dāgoba and several fragments of inscriptions.

108. Kucchāwelli, 22 miles north of Trincomalee, on the sea side. There is a solitary rock close to the sea which bears a fragment of an inscription in the characters of the seventh century. The country is now inhabited almost exclusively by Tamils, but at that time it must have been Sinhalese, as we can see not only from this inscription but also from the remains of a buddhist temple found at Nattānā kovil,* about three miles west of Nīlawelli (8 miles from Trincomalee), and close to the bund of the Periyankulam tank. One or two other places north of Kucchāwelli which are also said to contain buddhistical remains, I was unfortunately not able to visit.

109. Aetabaenduwa, at Tissamahārāma, the pillar to which the king's white tusker elephant was tied. The carved part of the top is broken and the characters at the bottom are only partly legible. The first word on the side marked A. is Sida, in which the s has adopted the modern form which has been in use ever since. I give a copy of this inscription from a photograph taken by me for the sake of the characters, but no transcript and no translation.

VII.

Inscriptions of the Tenth and Eleventh Centuries.

The inscriptions of this period are, with a few exceptions, all on pillars or slabs, the practice of engraving letters on the living rock seems to have been given up almost entirely at a certain period and was only resumed at the time of Parākramabāhu I. Some of these pillars which were protected by the overgrowing jungle are beautifully preserved, others that stood exposed are generally damaged on one or two sides. Almost regularly these pillars bear engravings of the sun and moon as symbols of eternity, and of the dog and crow as symbols of instability. According to the interpretation of the natives however this means a curse, viz., whoever shall violate this property of the priesthood shall be punished by being re-born in the low condition of one of these animals.

Before entering into the particulars about these inscriptions I have to say a few words in general as to the kings who are mentioned in them. As a rule the kings are not called by the same names in the inscriptions as in the Mahāvansa, and thence arises sometimes a difficulty in finding out the person which is meant. The kings we have to take into consideration now, together with their dates as given in Turnour's Epitome and in

* Emerson Tennent II., 497.

the list prefixed to the second part of the Mahāvansa, are the following:

Kassapa V. 937–954 or 914–931.
Kassapa VI. 954–964 or 931–941.
Dappula V. 964–974 or 941–951.
Mahinda III. 997–1013 or 974–990.

In the inscriptions these kings are called in the same succession by the following names:

Siri sang bo.
Abhā (or Abhay) Siri sang bo,
Abhā Salamewan Dāpuḷa,
Mihindā or Siri sang bo Abahay.

Of the intermediate kings between Dappuḷa V. and Mahinda III. no inscriptions are known except the one at Polonnaruwa, which most probably belongs to Wajiragga, the general of Udaya III. mentioned at Mah. 53, 46, although there is no positive proof for it. To king Kassapa V. belong the pillar inscriptions at Mahākalattaewa, Abhayawaewa, Kongollaewa, Inginimiṭiya (?), the broken slabs at Mihintale, to Kassapa VI. the pillar in the jungle near Mihintale, to Dappuḷa V. those at Ellawaewa pansala, Aetawīragollaewa, Aetakadapansala, and one at Polonnaruwa, to Mahinda III. the pillar at Mayilagastoṭa, the two tablets at Ambasthala, Mihintale, and most probably also the slab at Wewelkaeṭiya.

The name Siri sang bo, given to the two Kassapas and to Mahinda III. has misled all those that have dealt with these inscriptions previously to Dr. Goldschmidt. Turnour (Ceylon Almanac for 1834, p. 137) fixed the date of the inscription on the two tablets at Ambasthala to about 262 A.D., as he took the king Siri sang bo mentioned in the third line to be Siri sanga bo I. descendant of Laeminitissa, who, according to the Mah., reigned from 246–248. He attributed the inscription to Makalan Jeṭa Tissa, son of Golu Abhaya and nephew of Siri sanga bo I. His argument is this: Makalan Jeṭa Tissa was a pious king, and as in this inscription in which he grants a privilege to the priesthood of Mihintale he did not like to record the name of his impious father he omitted his own as well, and dated the inscription from the accession to the throne of his uncle, Siri Sanga bo. This date was adopted by James Alwis (introduction to the Sidat Sangarāwa p. XXXVI. and CXLVII.), Emerson Tennent (Ceylon, II., 507), and Forbes (I. 189, II. 327), but not to say anything about the characters and the language it would be impossible for the simple reason that in line 4 the king is said to have been in the sixteenth year of his reign, while Makalan Jeṭa Tissa only reigned 10 years (261–271). Dr. Goldschmidt first found out the historical name of the king called Siri sang Bo by identifying the names of his parents Abhā Salamewan and queen Gon, with those given in the inscription from Mayilagastoṭa as the parents of Mahinda III. He further took into consideration the fact that Mahinda tells

us in the inscription that he was aepā or viceroy before being king, as it is stated in Mah. chap. 54, His father called simply Abahay Salamewan here and in the inscription at Aetawīragollaewa is called by his full name, Abhā Salamewan Dāpuḷa at Ellawaewapansala. The two latter inscriptions bear as their date the tenth year of his reign and in both he alludes to a victorious campaign of his father, Abhā Siri Sang bo in India, against the kingdom of Pāṇḍi (comp. Mah. 52, 70-78).

In identifying the name of Siri Sang bo in the inscription at Mahākalattaewa, Dr. Goldschmidt was guided by the allusion made to the chief secretary Sen, who is said to have built a nunnery on behalf of his mother and is most probably the one mentioned in Mah. ch. 32, 33. At Inginimiṭiya we have a chief secretary Arak,* a name which occurs several times in the Mah. under the form Rakkho, Rakkhako, or Rakkhaso. At Mah. 52, 31 we find a chief Rakkhako, who built a wihāra at Sawārakagāma, under the reign of Kassapa V., at Mah. 50, 84 one Rakkhaka is mentioned under the reign of Sena Silāmegha; at Mah. 53, 11 one Rakkhaka under Dappuḷa V. builds the Ilangaāwāsa. Thus the positive proof for the authorship of Kassapa is wanting in this inscription.

110. Mahākalattaewa, a tank six miles from Anurādhapura, on the road to Galkulam, the ancient Kulatthawāpi, where according to Mah., p. 154, the decisive battle between Elāra and Duṭṭhagāmini was fought. The pillar is now in the Colombo Museum; the inscription is in perfect preservation, not a single letter missing. Gitelgamu is Ghritatelagāma, "the butter village." Kolpatrī or Kolpattra, contains in its first part the Sinhalese kollu kulattha, the second part is a Sanskrit tatsama. Nāl aram is either an abbreviation of Nālikerārāma, Mah. 42, 15, or a composition with the female name Nāla which occurs Mah. 50, 9.

111. Abhayawaewa. This pillar was found on the bund of the Abhayawaewa tank at Anurādhapura, now called by its Tamil name Bassavakulam; it is at present in the Colombo Museum. I attribute this inscription to Kassapa V., although I am aware that the King is here in the 19th year of his reign, which does not agree with the Mah., according to which he only reigned 17 years.† The subject is about fishing in the Abhayawaewa tank, and is interesting as it is the only ordinance of this kind that we have from such an early date. Later on, in the numerous inscriptions of Niççaṅka Malla, generally a paragraph is included in which the King states that he gave security to the fish in so many tanks (*see*, for instance, the pillars at Rankot Dāgoba, Polonnaruwa, below No. 150).

112. Kongollaewa, about two miles north of Madawacci, on the central road. The pillar is now in the Colombo Museum;

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* A Tamil chief called Arak was defeated by Kulaçekhara. See Rhys David's Conquest of South India Beng. As. Soc. 41, p. 197.

† Mistakes of one or two years occur several times in the Mahāvansa and *later on* even of five years and more, as we shall notice in the proper place.

it is broken in two, and besides the inscription has suffered a good deal from the weather, however, as the contents are very much alike those at Mahākalattaewa, we can restore it, excepting only the proper names. On the fourth side, which is the only one well preserved, we read that the king was accustomed to sit under a madhūka tree (Bassia latifola) on the full moon day.

113. Inginimiṭiya, eight miles east of Anamaduwa (on the Kurunaegala-Puttalam road) and not far from the newly repaired Uswaewa tank (Kirimeṭiya Pattu N. W. P.). The pillar stands in the jungle outside of the modern wihāra ground and there are also remains of a dāgoba, stone pillars, and a stone well. The ancient name of the place was Hinginipiṭiya* as we see from the inscription, and it was most probably founded by the chief secretary Arak, mentioned A 19. As I have already stated this name Arak may point to different persons, and it is impossible to date the inscription with certainty. The name Mahinda at B 9, most probably refers to one of the two aēpās, who governed Rohana under Udaya III. and Kassapa V.

114. Mihintale inscription on the plinth course of the building at the top of the broad steps in 17 pieces. This inscription, which is one of the most interesting at Mihintale has never been noticed before; it is very well preserved on the whole, but in each line one or two words are missing. The subject is the payment of the workmen at the Ambasthala wihāra, and it agrees in some expressions with the inscription on the two tablets (*see* below No. 121). It contains no names except that of the King Siri Sang bo, which I take to be Kassapa V.

115. Pillar in the jungle near Mihintale. This also is very well preserved, and one of the best specimens of pillar inscriptions. It contains a grant by King Kassapa III. to the Caityagiri wihāra (Saegiri or Seygiri) at Mihintale.

116. Pillar at the spillwater of a tank, now called Ellawaewa, two miles from the Anurādhapura Trincomalee road at Kampatwila 17 miles from Anurādhapura. The first side of the pillar is well preserved, on the second and third the last seven lines only are legible, the fourth contains as usual sun, moon, dog, and crow. The first side contains the name of the King Abhā Salamewan Dāpuḷu and his father Abhā Siri Sang bo, and the rest is a grant to a temple, the name of which is either not given or not legible on the stone.

117. Aetawīragollaewa, 11 miles from Madawacci, north of the road to Horowapotana. This inscription on two sides of the pillar is better preserved than No. 116, but at the beginning several lines are split away; the names and the subject are the same as at Ellawaewa Pansala.

118. Aetakadapansala, one and a half miles from Aetawīragollaewa; pillar inscribed on four sides, of which only two are partly legible. No names are given, but it is probable that

* Hinginị, later Inginị, is the clearing nut.

the inscription belongs to the same king as the two preceding ones.

119. Topawaewa, or Polonnaruwa*.—Two pillars were dug out there belonging to this period, one near the Jetāwanārāma, inscribed on four sides, and one near Niççanka Malla's Audience Hall, inscribed on three sides, with sun and moon on the fourth.

a. The top of the pillar is broken off, and the first line of each side is missing, the rest is well preserved. In the first line we read [Sala] mewan, and at B 9 Wadurag, and this induced Goldschmidt to ascribe the pillar to Wajira, the minister of Silāmegha, mentioned Mah. 50, 84. But as Salamewan is a name given to different kings I think it is better to relie upon the name Wadurag, who may be identical with Wajiragga, the General of Kassapa V., mentioned Mah. 51, 105, 118, 126, or with Widuragga (translated back into Pāli from the Sinhalese) the General of Udaya III., Mah. 53, 46. The inscription contains a grant to the village Galutisa, situated in Girinæ, a locality not known from elsewhere. The place where it was found is now called Bīrīge wimānaya, "The Palace of the Deaf Woman," and it is possible that Bīrīge is only corrupted from Wajiragga.

b. The name Abhaya Salamewan is given in full on the first line of the first side; the rest also is well preserved, excepting only the first two lines of the third side which are missing. The contents are very similar to those of the inscriptions from Mahākalattaewa and Inginimiṭiya (Nos. 110 and 113).

120. Mayilagastoṭa, eight miles from Tissamahārāma in the Hambantoṭa district. The pillar is now in the Colombo Museum; it is inscribed on three sides, but partly effaced. It contains a grant to the Mahā wihāra and the Uḍa Tisa piriwena given by the aepā Mahinda, the son of Abhā Salamewan and Queen Gon. By the Mahāwihāra, most probably, we have to understand the Nāgamahāwihāra at Tissamahārāma (*above* No. 4) and the Uḍatisa piriwena is perhaps the Uddhakandarawihāra mentioned at Mah. p. 130.

121. The two tablets at Mihintale, on a terrace about half way up the steps to the Ambasthala. This is the finest specimen of Sinhalese inscriptions in the middle age, the carving is beautifully clear and executed with the greatest regularity. The inscription was known a long time ago, and has been translated by Mr. Armour, in the Appendix to Turnour's Epitome of the History of Ceylon (reprinted Forbes II., 334). The donor is the same Mahinda as at Mayilagastoṭa, but here he is in the 16th year of his reign. The grant concerns the two celebrated wihāras of Caityagiri, at Mihintale, and of Abhayagiri at Anurādhapura; these two are well known enough, but some other names in the

* Only the former of the two names is used by the natives; the latter is a corruption of Pulastinagara, which already occurs in the second part of the Mahāvansa. The native etymology derives it from polon and nā "the polonga," and the "hooded snake."

text leave space to conjecture, as the Maṇuwæsara A 39 and the Pahanæwila A 40, which are most likely only fanciful names for the Mineri and Padiwil tanks in the North Central Province.

122. Wewelkaeṭiya, 11 miles from Madawacci on the Horowapotana road. Inscription on both sides of a large slab, tolerably well preserved, but some letters are doubtful, and the whole is difficult to translate, as it contains many words which are not known from elsewhere. The king calls himself Siri sang bo Abahay, the son of Siri sang bo; this does not agree exactly with any of the kings mentioned in the previous inscriptions, but as the language, and especially the beginning, is exactly the same as at Ambasthala, I have ascribed this inscription also to Mahinda III.

123. Mineri.*—This pillar is on the bund of the famous tank constructed by King Mahāsena, the apostate, in order to conciliate his outraged subjects; it is inscribed on two sides, but 44 lines of each side are completely effaced, and nine only left. The contents of these nine lines resemble the inscription of Kassapa VI., in the jungle near Mihintale (No. 115), but as the names are effaced we cannot ascribe it to any king with certainty. At Mah. 49, 5, it is stated that King Dappuḷa II. (795–800) went for a certain purpose to Maṇihīraka, and at Mah. 51, 72, we read that King Sena (868–903) constructed a canal to the tank. Possibly the latter may be the author of the inscription.

124. Attanayāla wihāra not far from the road from Ranne to Uḍukiriwila in the Hambantoṭa district. Only one side of the pillar is legible, and on this we read the name of the king's father, Siri sanga bo, but the name of the king himself is effaced.

125. Eppāwala, a village on the western minor road (from Kekirāwa to Timbiriwaewa) about 16 miles from Anurādhapura; the inscription is at the doorway of a small Buddha wihāra, about 200 yards south of the high road. The wihāra roof was supported on 12 monoliths, with only one entrance, facing the east. The inscription is not very well preserved, and also the photograph I had taken of it does not help much in deciphering the same. The name of the king is here also Siri Sang Bo (in line 8), and the subject seems to be a grant to a temple, the name of which I could not find on the stone.

126. Maenik dana nuwara, about three miles from the rest-house at Lenadora, on the central road, 37 miles from Kandy. There are the ruins of a palace, at the entrance of which is a

* Pāli Maṇihīraka, the pearl necklace. There are also the remains of a kowila dedicated to Mahasena, and destroyed in the rebellion of 1817, and some ancient statues of Hindu deities, which impress the native mind with so much awe that no inhabitant of the village can be prevailed upon to approach the spot. Comp. Pridham II., 533 f. The Rājāratnākari (Upham l. l. II., 55) attributes the construction of Mineri tank to Canda Mukha siwa or Sandagaemunu (44–52 A.D.) the son of Ila Nāga.

stone bearing an inscription. It is surrounded by a ditch in which are the remains of what were apparently locks or water-steps. The jungle is full of ruins, at one place there are 24 monoliths, the remains of a wihāra.* Of the inscription, only four lines are preserved, beginning and end destroyed; in the remaining part mention is made of a temple called Mulungamuwehera, which may be identical with the Mūlānagāma Mah. 75, 16.

127. Pillar from Kaelani, now in the Colombo Museum; it is inscribed on four sides, A, B, C, D, but B is quite illegible, and also the other sides, are only partially preserved; the name of the king I could not read on the stone, but the contents are very similar to those of the inscription at Mahākalattaewa.

128. Anurādhapura, broken top of a pillar in the Agency Grounds; on the first side we read the name of the King Abhā Salamewan, the other sides do not give any sense.

129. Slab from Anurādhapura, found in the Agency Grounds, now in the Colombo Museum; it is inscribed on one side only, but the inscription is incomplete. It does not contain a grant to a temple, but some rules about the lay-fraternity. No names are given on the inscription.

130. Makulāna wihāra, two and a half miles east of the seventh mile-post on the road from Kurunaegala to Kandy. The wihāra is on the top of a large rock to which steps lead, and the inscription is on the surface of the rock near to a (restored) Dāgoba; this, and No. 135 are the only instances I know of inscriptions of the 10th or 11th century cut into the living rock. The name of the king here also is Siri Sang bo, but about the contents I cannot give an idea as the inscription is too much defaced.

131. Segelena wihāra about three miles east of Makulāna. Pillar at the entrance to the wihāra with the top broken off; the name of the King is not on the stone, the contents are similar to those at Mahā kalattaewa.

132. Ilukawela, about nine miles from Kurunaegala, on the road to Kandy. Fragment of a pillar with top and bottom broken off in the compound of one of the native houses close to the high road. No names legible; characters and contents like those in the preceding inscriptions.

133. Paṇḍuwas Nuwara, near Hettipola, 12 miles on the road from Wāriyapola to Chilaw (N.W.P.). Fragment of a pillar in the corner of an opened Dāgoba with an inscription in five lines. This place is said to bear its name from Panduwāsa, the nephew of Wijaya (Mah. ch. 9), but I doubt very much that the tradition is correct in this point. At any rate, there are no remains of any kind that point to such a remote period.

134. Kaṇḍe wihāra at Yakdessa gala, about two miles east of the sixth mile post on the road from Kurunaegala to Puttalam.

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* For the traditions about Maenik dana nuwara comp. Pridham II., 655., Forbes II., 51, 52.

Here also there are two fragments of pillars with inscriptions partly effaced, one in the temple ground and one about half a mile off in the jungle.

135. Dewanagala, Galboda Korle, Maeda Pattu, three miles from Māwanella resthouse, on the road to Aelpiṭiya (Kegalla district, Western province). The temple is on the top of an immense rock to which steps lead; the inscription is at the bottom of the rock, about a quarter mile off the road in the jungle. Five lines are only preserved, which contain the usual introduction of the inscriptions of the 11th century (*see* for instance Mayilagastoṭa, Ambasthala), but unfortunately not the name of the King; the greater part of the inscription is completely effaced.

136. Fragment of a pillar on the bund of Nuwarawaewa* tank, near Anurādhapura, 11 lines are completely effaced and three only legible. No names are given on the stone.

VIII.

Inscriptions of Parākramabāhu I. and his successors.

In the year 1023 the capital of Ceylon, Polonnaruwa, was overrun by the Tamils, who established a viceroy there and held possession of the island for nearly 30 years. Rohana, the southern district, was the only refuge for the royal family of the Sinhalese; four brothers, each assuming the title of king, contended together for supremacy, till at length, on the retirement of all other candidates, the forlorn crown was assumed by the minister Lokissara, who held his court at Kattragam, and died A.D. 1071. After him Wijayabāhu succeeded to the throne, who during his long reign of 55 years continually struggled against the Tamils, and at last drove them out of the island, but no fixed rule was established in Ceylon up to the coronation of Parākramabāhu I. in 1153. No Sinhalese inscriptions record any of the incidents of this long protracted war, as might be expected, and also no grants and privileges seem to have been given during this time to the Buddhist temples. As for Tamil inscriptions I have discovered the following, which evidently belong to this period:

1. Budumuttāwe wihāra, half mile from Nikaweratiya, on the road from Kurunaegala to Puttalam. Three Tamil inscriptions on two pillars inside the temple and one large slab lying outside. On one of the pillars we read the words Kalinka makan, "The son of the Kālinga [King]."

2. Naimana, an upright slab with a Tamil inscription standing in the jungle about two miles north of Matara (Southern Province).

3. Tamil inscription on the walls of a Hindu temple, not far from the Thūpārāma at Polonnaruwa.

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* Comp. Forbes I., 240.

Of Parākramabāhu I., only one inscription is known at Polonnaruwa, but this is easily explained, as the ruins have only been cleared to a very small extent:

137. Galwihāra,* Polonnaruwa. This is the last of the buildings in Polonnaruwa (*see* the sketch in Emerson Tennent II., 585), which we reach after having passed the Rankot Dāgoba and the Kiriwihāra. The inscription is on the perpendicular rock which forms the cave temple next to the standing statue of Buddha. It does not relate anything about the wars of Parākramabāhu and his accession to the throne, but is merely religious in its contents. We know from the Sinhalese chronicles that during the long time of the Tamil domination Buddhism was almost totally extinguished in Ceylon, and when the kingdom was recovered by Wijaya Bāhu 1071, it was necessary to send an embassy to Rāmañña in order to request that a number of Terunnānses might be sent to Ceylon (Mah. 60, 5). During the same time schisms and heresy had combined to undermine the national belief, and hence one of the first cares of Parākramabāhu was to weed out the perverted sects, and to establish a council for the settlement of the faith on debatable points. At Mah. 73, 4, we read:

Yathā sukhī bhaveyyātha sāsanañca mahesino dulladdhi satamissattā ciraṃ āvilataṃ gataṃ nikāyattayabhedena bhinnaṃ nekehi bhikkhūhi kucchipūraṇakiccehi alajjīhi samosaṭaṃ pañcavassasahassesu anatītesu yeva ca hānabhāgiyatam yānam yathāssaddhani yanti ca yam vā mahākulīnānaṃ vinaṭṭhānaṃ tahiṃ tahiṃ ṭhapetvāva yathā ṭhāne yathā vidhi ca pālanaṃ yaṃ vā dānamahāvassaṃ vassāpento nirantaraṃ cātuddīpikamegho va poseyyaṃ yācake tica sādhentena mayā rajjaṃ kicchena mahatā sadā etaṃ sabbaṃ phalantena sambhāvitaṃ anekadhā vidhātun dānī kālo'yaṃ taṃ yathābhicchitaṃ iti ṭhānantarārahānaṃ hi ṭhānantaram adāsi so.

"That the commandment of the great sage should be restored which had become stained for a long time . . . ., which was broken up by the separation of the three nikāyas, which was polluted by several shameless bhikkhus, who only cared to fill their belly; that in future for more than 5,000 years they may go on the path that leads to nirwāṇa. Setting aside the protection of the noble families that are corrupted here and there, and pouring down continually a shower of gifts like a cloud from the four continents, beneficial to the poor, this is the time for me to establish the kingdom with great trouble and to dispose of all this that has been arranged at different places for the purpose. So thinking he gave appointments to those that deserved it."

The same subject is treated again at Mah. 78, 5:

Ādo sāsanasuddhiṃ va nikāyattayabhikkhūnaṃ kāretukāmo sāmaggim jinasāsanavuddhiyā Moggaliputta tissaṃ va Dhammāsoko narissaro mahātheraṃ dhuraṃ katvā Mahākassapasahvayaṃ

* Emerson Tennent II., 595 ff.

visāradam tepiṭakam vinayaññum visesato theravaṃsekapajjotaṃ sāmaggiṃ ciradikkhitam Anurādhapure ñāṇapāla theraṃ sasissakaṃ raṭṭhe ca sa there bhikkhū Pulatthipuram ānayi sa Moggallānatheraṃ ca theraṃ Nāgindapalliyaṃ yuvarājassa raṭṭhasmim aññe sabbe ca bhikkhavo nanda theravaraṃ selantarāyatanavāsinaṃ Rohaṇe pamukhaṃ katvā nikāyattayavāsino mahāvihāravāsīnaṃ bhikkhūnaṃ dharaṇīpati atha ajjhesanaṃ aññaṃ aññasāmaggiyā akā.

"At the beginning, with the intention to purify the law of the mendicants of the three nikāyas, and to cause a reconciliation by the increase of the sacred religion in the same way as the King Dhammāsoka appointed Moggaliputta tissa the great thera and Mahākassapa experienced in the three piṭakas and knowing the Vinaya, the light amongst the theras who had been initiated a long time, so Parākramabāhu brought Ñāṇapāla with his disciples from Anurādhapura and some bhikkhus from other countries to Pulastipura. He placed Moggallāna the thera and Nāgindapalliya in the realm of his subking and all the other bhikkhus and Nanda the chief amongst the theras living in the temple between the rocks at the head of the three Nikāyas in Rohaṇa, and they sent a command to the priests in the Mahāwihāra for a mutual reconciliation."

We see from these passages and similar ones how great his interest was for the buddhistical religion and the inscription at the Galwihāra gives a still more detailed account of all that he did for the progress of the faith and the benefit of the priesthood. A translation of the inscription has never been attempted yet, most probably on account of the great difficulties that it presents. The language is very much the same as that of the Sinhalese commentaries of the beginning of the 13th century, and of such works as Amāwatura, Pradīpikāwa, Thūpavaṃsa, Daladasirita, &c.; there is already considerably more Sanskṛt in it than in the inscriptions on the tablets at Mihintale, but not yet so much as in the other inscriptions at Polonnaruwa, viz., Galpota and Thūpārāma; besides there are already a few examples of the new form of conjugation after the Dravidian fashion which was adopted in Ceylon during the great Tamil invasion of the 11th and 12th centuries. This is the first inscription which is not dated from the year of the King's reign, but from the death of Buddha; the date is given in lines four and five as the year 1254 after Waḷagam Bāhu, when 454 years had elapsed since the death of Buddha, this gives together 1708 A.B. or 1165 A.D. According to the editor of the second part of the Mah. Parākramabāhu's reign began in 1698, and so this inscription would have been written in his 10th year. It is a proof for the high esteem in which Waḷagam Bāhu or Waṭṭagāmini stood even at so late a period that the date of this inscription is derived from his reign and not from the death of Buddha directly.

138. Galāṇḍāwala, four miles from Yāla, Hambantoṭa district. Pillar inscribed on two sides, only one side legible, begins Çrī

Siri Sanga bo Parākramabāhu wat himiyan wahanse, &c. No other name and no date is given.

139. Pillar from Pooliankulam, 10 miles east of Chilaw, now in front of the Government Agent's house at Puttalam (comp. J. C. A. S. 1855, p. 181). It is inscribed on two sides, but the second side is only partly legible. At A 12 we read the name of the King Siri Sanga bo Parākramabāhu wat hāmiyan wānse, &c., and B 18 again Çrī Siri Sanga bo Parākramabāhu Laṃkeswara, &c. The contents as given in A 16–25, and in the first part of B, which is half effaced, are about the remittance of the taxes imposed by former kings. This is a favourite subject in inscriptions of the late Sinhalese kings, and we shall have occasion henceforth to dwell upon it in more than one instance. Almost every king boasts that he remitted the taxes of his predecessors, and if we had to believe them, we would be compelled to assume that within half a century all taxes were abolished. The Mah. says, concerning the predecessors of Parākramabāhu (73, 3):

Abaddhakaragāhādi mahā dukkhavidhāyihi pubbarājūhi loko yam pīlito bahuso purā.

"This world had been oppressed on many occasions by former kings who imposed unlimited taxes and thereby committed great evil."

The truth is that Parākramabāhu was ten times worse than his predecessors, and by his continual wars against external enemies, as well as by the immense engineering works he undertook in the interior, he so exhausted and impoverished the country that it was long before it began to recover from the effects of his daring ambition.

140. Pillar at Padiwil,* in the huge embankment of the tank near where the oya has effected a breach through it. Short inscription in two parts of five lines each, in which the king states that he finished the repair of the tanks and bunds for the use of the fields, in the hope of increasing the happiness of the people in this and the next world. Padiwil was one of the most important tanks in the north, and is continually referred to in books and inscriptions. It is called Padivāpi at Mah., 79, 34; Paṇḍavāpi at Mah. I., p. 204, ch. 49, 19, 60, 58, 68, 39; in the inscription at Ambasthala (No. 121), at 40 it is called Pahanāewila, and in the later inscriptions of Niççañka Malla Paḍiwæwa or Paḍiwila.

141. Aelahaera, 12 miles east of Nāwula, a village on the central road, 32 miles from Kandy (Forbes II., 33); inscription, in 15 lines of which 9 are legible, beginning Svasti Çri Lañkādhinātha Parākrama bāhu, &c. This is the entrance to the large canal which was constructed by Parākramabāhu, not only for conveying water from the river Ambanganga into the tanks, but also for purposes of inland navigation, so that boats might pass from here to Kantalai and Polonnaruwa.

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* Emerson Tennent II., 507.

142. Maeddahorrowa, Paṇḍāwæwa, Dewamedi Hat Pattu (N.W.P.) on the road from Wāriyapola to Chilaw, not far from Panduwas Nuwara (above No. 133). Inscription in four lines on a slab begins Çrîmat Parākramabhuja, &c.

We now go over to the reign of King Niççañka Malla (1187–1196), or as he is called in the Simhalese books Kīrti Niççañka. His inscriptions are scattered all over the island, and are not only the most numerous but also the longest that exist. The Mahāvansa 80, 16–26, has nothing to record of him, but that he erected temples and palaces, and by his zeal for Buddhism heaped up merits from day to day. He himself tells us of an expedition he undertook to India, but most of the other memorable actions he speaks of have regard to religion. He describes his whole life ; birth, parentage, his arrival in Ceylon, his dignities there, the solemnity of his instalment as King, and the acts of his government. He visited all parts of the island and boasted that such was the security which he established that even a woman might pass through the land with a precious gem and not be asked, "What is it"? He put down robbery by relieving through different gifts the anxiety of the people who, impoverished by the severe taxations of Parākramabāhu, lived by robbery ; he remitted entirely the tax upon hill paddy, which was felt as a particular hardship, and at the same time greatly improved internal communications by repairing the roads and putting up resthouses for the use of travellers. Many of the buildings of Polonnaruwa, still extant in their ruins, are indeed owing their origin to his magnificence ; it was he, too, who repaired and embellished the splendid cave temple at Dambulla, often referred to in his inscriptions.

143. Dambulla. This inscription is close to the entrance to the rock temple, not far from the one mentioned as No. 3 (Forbes I., 371 ; Emerson Tennent II., 578). It was translated by Mr. Armour in the Appendix to Turnour's Epitome (reprinted at Forbes II., 350) ;* it is written in an antiquated style of language, especially the beginning, reminding us very much of the inscriptions of the 10th and 11th centuries. In the lines 19–24 some letters are missing, but the rest is very well preserved.

144. Galasne Malāsane, about 5 miles north-west of Wellawe, a village six miles from Kurunaegala, on the Anurādhapura road. There is a small temple built of stones close to the Daeduru oya, and inside a square stone seat very similar to those at Kiriwihāra and Thūpārāma, Polonnaruwa ; the stone seat evidently was not always in the temple, which is rather a modern construction, but must have been exposed to the weather for a long time, as about half of the inscription is almost completely effaced ; now also it is not in a favourable position for reading, as the temple gets its light only from the door and has no windows. The inscription

* Mr. T. W. Rhys Davids, in a note J. R. A. S. vii., p. 166, refers to a translation of this inscription which he published in the J. C. A. S., but as far as I know this has never been printed.

in eight lines runs all around the stone seat, beginning at the upper end left from the door (at the place marked A). I am not quite sure that this inscription belongs to Niççañka Malla, as that part of it which should contain the name is effaced, but the words which immediately follow have induced me to ascribe it to him as they are identical with those at the beginning of the inscription of Dambulla (beginning in the corner marked B). Kaeta kula paemili kaḷa yaksha praḷaya koṭa Lañkāwa ma nushyāwāsa kaḷa Wijaya rājayan (C) wahansege paramparāyen &c. In the same way of the whole inscription only those lines that are between B and C and between C and D are legible, and therefore a complete sense cannot be got out of it; as far as we can judge from the fragments, however, the contents must have been very much alike those of the inscription of Dambulla.

145. Ruanwaeli Dāgoba, Anurādhapura. This is a fine slab standing near the eastern altar, with an inscription on both sides beautifully preserved. It was published and translated by T. W. Rhys Davids in J. R. A. S, 1874, p. 360, but there are a number of mistakes in his transcript. The language approaches very much the modern conversational form, so that the inscription can be understood by any educated native, with the exception, perhaps, of a few words. After the usual introduction Niççañka Malla relates the costly works he executed in the fourth year of his reign for the embellishment of the Ruanwaeli Dāgoba, and for the restoration of the Marīcavaṭṭi and other wihāras. It seems that Anurādhapura had been for a long time under the domination of the Tamils, who allowed the Buddhistic monuments to go to ruins, and that Niççañka Malla was the first king who undertook to repair them.

We now go over to Niççañka Malla's inscriptions at his capital Polonnaruwa.

146. Inscription on the great lion in the audience hall, which was removed to the Colombo Museum (comp. T. W. Rhys Davids in the Indian Antiquary, 1873, p. 248). This inscription is of great interest as it gives us the titles of the high officials in the Sinhalese kingdom of the 12th century.* Another similar list concerning the 17th century is given by A. de Silva Ekanāyaka in his article, on the form of government under the native sovereigns of Ceylon, J. R. A. S. VIII. p. 297 ff., and by Knox in his Hist. Relation. The whole subject is dealt with at some length by T. W. Rhys Davids in the notes to his article "on two old Sinhalese inscriptions," J. R. A. S. 1874, p. 360 ff.

147. Inscriptions on the broken frieze around the Thūpārāma; there are altogether eight fragments more or less well preserved. The missing words can generally be supplied from other inscriptions. Three of the fragments belong to the upper portion (I., III., IV.), and five to the lower (II., III., IV., VII., VIII.)

* Near the audience hall there are two series of pillars denoting the order in which the different dignitaries were seated.

photographs have been taken of Upp. P. No. I., Low. P. Nos. III., VIII.

148. Galpota, near the Thūpārāma; this is a slab 25 feet long, 4 feet broad and 2 thick, shaped like the leaf of a Sinhalese book (Galpota, stone-book), and neatly ornamented, the writing being surrounded by a moulding of birds. It contains an inscription in three pages, each page of 24 lines relating the whole of Niççañka Malla's history. In the margin of the stone, on the left hand, we read that this stone was brought by the strong men of Niççañka from Saegiri (Mihintale). This curious passage has found its way into all the books on Ceylon (Forbes, I., 420, Pridham, II., 558, Emerson Tennent, II., 589), but evidently there is a mistake in it, and it can easily be corrected. As already Forbes remarked it is a matter of surprise that this weighty mass should have been thought worthy of being removed from Mihintale, which is about 50 miles distant in a direct line; but if instead of Saegiri we read Sīgiri, it is quite natural; Sīgiri is only 10 miles distant from Topawaewa, and it is easily understood that the engraver who knew Saegiri to be a celebrated place of Buddhist worship put this on the stone instead of Sīgiri.

The inscription has been translated by Armour, in the Appendix to Turnour's Epitome of the History of Ceylon (reprinted in Forbes II., 343). The two first pages are very well preserved, but in the third a number of words has been washed away, which cannot always be replaced from other inscriptions, so that the translation is in some places based on conjecture. A photograph was only taken of a part of the first page as a specimen, and this was difficult enough to obtain as the stone is almost in a horizontal position and too heavy to be raised.

149. Slab near the Dalada Maṇḍirāwa (the palace of the tooth relic); 12 feet long by 2 feet 9 inches broad, with an inscription on both sides. It was found completely buried near the principal gate of the king's palace, but it is now put upright again. The inscription was published and translated by T. W. Rhys Davids in the J. R. A. S. VII., 160, who, however, mistook it to be an inscription of Parākramabāhu I. After the usual introduction Niççañka Malla, himself a prince of Kālinga (son of King Jayagopa of Siṃhapura), exhorts his people to choose for his successor one of his own family (most probably he alludes to his son Wīrabāhu), and not one of the non-Buddhistical princes of Cola or Kerali; if there is no one who has the office of chief king the heir apparent or one of the princes or one of the queens must be chosen to the kingdom. This wish of Niççañka Malla's was fulfilled to a great extent, as after his son Wīrabāhu who, according to Mah. 80, 26, only reigned one night, his brother Wikramabāhu II., and later on his step-brother Sāhasa Malla succeeded to the throne.

150. Inscription on the four pillars at Rankot Dāgoba, and on the stone seat at Kiriwihāra (Rhys Davids, ib. p. 164); these pillars originally surrounded a stone from which the king was

wont to worship towards the dāgoba, but now they are fallen down and two of them are broken; the inscription is identical on each of the pillars and on the seat, but not equally well preserved; the contents are very similar to those of the Dambulla inscription (No. 143).

151. Stone seats near Rankot Dāgoba and at the Thūpārāma; both contain the same inscription, one in six, the other in four lines running all round the seat; the former was found in the jungle 200 yards from the Dāgoba, the latter is still in its original place.

151*a*. Stone seat at Kantalai tank; this was discovered a short while ago in the ground below the tank, which was cultivated in former times, but afterwards allowed to fall back into jungle; it is about three-quarters of a mile from the present rest-house, and near the Tamil villages; the contents are the same as those of No. 151.

152. Inner inscription on the stone seat at Kiriwihāra (the outer one is identical with that on the four pillars, No. 150); of this inner inscription only one line is well preserved, the second is partly and the third totally effaced; the contents of the preserved parts are identical with those of Galpota B. 13–17.

We now go over to the inscriptions of Niççañka Malla in the southern part of the island.

152*a*. Pillar from Kaeligatta, in Hambantoṭa, now in the Colombo Museum; it is inscribed on two sides, but the first lines of A are effaced; the name of the king is contained in the last line of B, as it is often the case in inscriptions of Niççañka Malla. The introduction which fills the first side is interesting, as it gives some particulars about the king's daily life.

153. Wandarūpawihāra*, 1½ miles south of the Ambalantoṭa resthouse (7 miles from Hambantoṭa), on the other side of the Walawe river; there are the remains of an ancient wihāra, a pillar with sun, moon, dog, and crow, and an inscription on the surface of a square stone in front of the wihāra; 16 lines of it are tolerably well preserved, but the beginning and the end are effaced. The contents offer no peculiar interest except the last three lines, where it is stated that the king fixed the tax for the first amunam at 1 amunam 3 paelas 6 mandaras; for the middle one at 1 amunam 2 paelas 4 mandaras; for the last at 1 amunam . . . . paelas, 3 mandaras. The same passage occurs in the inscription at Dambulla, l. 2, and in the Galpota, A. 17. The earliest mention of any tax or contribution of the people towards the support of a royal person in Ceylon is, according to Sir John Phear (the Aryan village, p. 227, where, however, the Pāli is ill-treated in a most horrible way) in a passage of the Sumangala Vilāsinī; Mayam ekakassa khettato ammanam ammanaṃ āharitvā tuyham sālibhāgaṃ dassāma, "We shall give you at the rate of an ammanam of paddy from each field of ours." In inscriptions

* Pridham II., 589, 591.

the word tax (aya)* occurs first in the 10th century, but it is not specified there to what they amounted, and neither the Mahāvansa nor any other historical book gives particulars about these points.

154. Rambha wihāra, about three miles north of the 63rd mile post, on the road from Galle to Hambantoṭa. Several fragments of inscriptions scattered in the jungle around the wihāra.

155. Kaṭugahagalge, about four miles north of Buttala rest-house. The cave is 18 feet high and 50 feet broad, and in it there are three images of Buddha carved out of the rock, and one of 12 cubits long, built of mud, in a reclining posture. The inscription is on two sides of a pillar lying at the entrance of the wihāra, and is very well preserved; the name of the king is here also at the end. The contents are identical with those of the inscription at Kaeligatta (No. 152) only that here the words Pihiṭirajayehi Kael. A. 14 are missing.

There are several more pillars of Niççañka's in different places of the southern district, of which, however, I give no transcript, as their contents are identical with one or the other of the inscriptions already mentioned. One pillar, inscribed on four sides, was brought from Bintenne, and is now kept opposite the Badulla rest-house; another one is at Ilukapotana, in the jungle, two miles east of the Bibile rest-house, and not far from the high road. One, very much effaced, at Potubandana wihāra, five miles south-west of the Bibile rest-house in Maedagampattu, and one at Koṭaserapiyangalu wihāra in Waegampattu, four miles from Bibile on the road to Nilgala.

156. Inscription of Sāhasa Malla (1200–1202) on the upright slab, north of the Haetadāge, found whilst cutting the new path to the Rankot. This inscription was translated by Armour, in the Appendix to Turnour's Epitome (reprinted in Forbes II., 353), and afterwards edited, with a translation, by T. W. Rhys Davids in the J. R. A. S. VII., p. 356, but unfortunately from a native copy which is full of blunders. It is the only inscription that exists of King Sāhasa Malla's, and is of high interest, as it gives us in the introduction the relationship of the king (he was a brother of Nizzañka Malla's, but from a different queen) and the events connected with his accession to the throne of Ceylon. The subject is a grant made to the General Lag Wijaya Singa Kit who is mentioned several times in inscriptions of Niççañka Malla's. According to Galpota, B 15, he was sent over with an army to India to invade the kingdom of Pāṇḍi, and having daunted them by his energy he brought back a number of prisoners and a large tribute. From this inscription we see that he also played a conspicuous part in the installation of Sāhasamalla, whom he brought over from India. As the date of this event is given the year 1743 A.B. and this agrees with

* The word ugu, in the inscription from Tissamahārāma (No. 67), is translated "taxes" but I am not sure about this. Comp. the inscription at Wihāragala (No. 58).

the date given by Turnour, while the editors of the second part of the Mah. have put 1745 instead.

157. Pillar of Lag Wijaya Singa Kit, found on the bund of Abhayawaewa tank at Anurādhapura, now in the Colombo Museum. The inscriber is the same Lag Wijaya Singa mentioned in No. 156, but here he calls himself chief minister to Līlāvatī's, royal consort Abhā Salamewan. Now, from the Mah. (80, 30, 31) we know only of a General Kīrtisena, who married Parākramabāhu's widow Līlāvatī and reigned three years (1797–1200) after which time he was deposed by Sāhasa Malla. It is unlikely, although not impossible, that Lag Wijaya Singa should have been first the minister of Kīrtisena and then have installed his enemy, Sāhasa Malla. Līlāwatī was restored twice to the throne by the Tamils in 1209 for one year, and in 1211 for seven months only, but nowhere in the Mah. she is connected with a prince of the name of Abhaya Salamewan, so this must remain undecided for the present. The inscription contains a grant to the priests living in the Ruwanpāya, and resembles also in the language very much the pillar inscriptions of the 10th and 11th centuries.

Following the chronological order, we have to mention now two inscriptions of a king who calls himself Siri Sanga bo Parākramabāhu. One of them (158) is on the pavement of the southern altar of the Ruanwaeli Dāgoba, the other one (159) was found at Dondra,* near Matara (S.P.), and is now in the Colombo Museum. The latter was published by T. W. Rhys Davids first in the Indian Antiquary, I. 619, and afterwards in the J. C. A. S. 1871–72, p. 57, but he ascribed it to Sulu Siri Sanga bo (712–718 A.D.) In the proceedings, however, p. XXIV., he states, that the chief interest of the inscription lies in the simultaneous gift to Hindu and Buddhist temples, showing that as at the present day so in the year A.D. 1400, Buddhism was corrupted with Hindu rites, &c. As we have seen in the pillar inscriptions of the 10th and 11th centuries, the Sinhalese kings often call themselves by other names than those given in the Mahāvansa, and we have, therefore, to take into consideration chiefly the language and the contents of the inscriptions. The language of the Dondra inscription is evidently more modern, not only than that of the pillars, but also than that of Niççanka Malla; as for the subjects, it is a dedication of cocoanut trees to the temple of Wishṇu at Dondra, and therefore does not prove anything for the date of the inscription. In fact, it would be difficult to make out the age of this stone if the name of the king and the language did not agree so well with the other inscription at the Ruanwaeli Dāgoba. This latter is not mentioned in any book, and seems to have been quite unknown to the present. It begins with Abhayae Salamewan, and then follows at the end of the first line the name of the King Siri Sangabo Parākramabāhu; besides these there are mentioned in

* Comp. Forbes II., 178.

the third line one Wijaya and his mother Sumedhā. The contents of the inscription are religious; the king relates how he worshipped the Ruanwaeli Dāgoba, how he spent five yālas of rice, a large ocean of milk, and 2,000 kalandas of incense, how he recompensed the working people and their mothers with gold and clothes, how he listened to the Thūpawansa, and worshipped the Thūpārāma and the sacred Botree, &c. Among the kings that can come into consideration there is only Wijayabāhu II., who was a zealous Buddhist; the story of his reign is thus introduced in the Mah. 81, 10:

Tadā khalu Siri sangha bodhi rājanvayāgato rājā Vijaya bāhu ti vissuto cāruvikkamo. So there is no doubt about his name being Siri Sanghabo; his relationship is not given in the Mah., but he claimed descendance from the unfortunate Siri Sanghabo I. (246–248), a martyr of the Buddhist faith. As Mr. Davids pointed out in the passage already quoted, it is no matter of surprise to see that a king who professes to be a zealous Buddhist at the same time bestows gifts upon a Hindu temple, as in the 13th century Buddhism had adopted the cult of Wishṇu and other Hindu deities. The temple at Dondra to which the inscription refers is a Buddhist temple now, but there are still to be seen the statues of Wishṇu, Gaṇeça, and the sacred bull of Tanjore, which evidently do not at all interfere with the Buddhistical worship.

160. Inscription at the Paepiliyāna temple near Koṭṭa. This is a grant by the first King of Koṭṭa Parākramabāhu VI., made in the 39th year of his reign. As the date of his accession is given the year 1958 A.B., which agrees with that given in the foot note to p. XXII. of the list prefixed to the second part of the Mahāvansa. The stone which contained the inscription is broken now, and the pieces have been used for the construction of the outer wall of the Paepiliyāna* temple at the junction o the two roads from Pamankanda to Horana, and from Koṭṭa to Galkissa. The priest, however, has got a copy which I used for making the transcript, after having compared it with the fragments. A part of it has been published with a translation by James Alwis in the introduction to the Sidat Sangarāwa, p. CXCIX.

161. Inscription at the Gane wihāra near Waeligāma (S. P.) published by T. W. Rhys Davids in the J. C. A. S. 1870–71, p. 21. the king calls himself Siri Sanghabo Siri Bhuwaneka bāhu, and is most probably the sixth of his name who reigned from 1464 to 1471.

162. Inscription at Kaelani (see No. 127) published by L. de Zoysa Mahāmudaliyar in the J. C. A. S. 1871–72, p. 36; this is on a stone slab near the ancient Kaelani temple, on the left shore of the Kaelani gangā while the new one is on the right. It records an account of the repairs executed in this temple by King Dharma Parākramabāhu of Koṭṭa who

* This temple is mentioned in the Parawi saudesa, a poem by Çri Rāhula of Toṭagamuwa stanza 46.

reigned according to Turnour from 1505 to 1527 A.D. The only historical book which records the reign of this king is the Rājāwaliya* while the Mahāvansa and Rājāratnākari omit it altogether and make his brother and immediate successor Wijaya Bāhu supply his place; this has led Zoysa to the conclusion that the assumption of the sovereignty by Dharma Parākramabāhu must have been disputed by his brother Wijaya Bāhu, as already Turnour had supposed in his epitome. The date given in the inscription as that in which he ascended the throne is 2051 A.B. = 1508 A.D., and differs by three years from that given by Turnour (to which he arrived by adding the 14 years of Paṇḍita Parākramabāhu VII., from an unknown source, and the 20 years of Wīra Parākramabāhu from Rājāwaliya p. 274, to 2014, the last date given in the Mah. as the year in which Bhuwanekabāhu VI. died).

163. Second inscription from Dondra at present in the Colombo Museum. This, too, was published and translated by T. W. Rhys Davids in the J. C. A. S. 1870–71, p. 25. This and No .167 are the two only inscriptions known at present in Ceylon which are dated from the Çaka aera. It bears the name of Wijayabāhu, the brother and successor of Dharma Parākramabāhu, mentioned in No. 162, but the date is the year 1510; this inscription confirms in some way the result to which we just arrived, viz., that Dharma Parākramabāhu and Wijayabāhu struggled about the sovereignty, and further it suggests the idea that Wijayabāhu must have been recognised in the extreme south of the island only and unknown in the central part. The subject of this inscription is like that of No. 159, a grant to the temple of Wishṇu at Dondra.

164. Kuḍamirisa wihāra 13 miles from Colombo on the road to Kandy and half a mile to the north. The inscription in 42 lines is on an inclined rock close to the temple, and is tolerably well preserved; it begins Çrī Lañkâdhipati Parākramabhuja but we cannot make out which king of this name it is. The language is quite modern and the contents are of no peculiar interest.

Of the inscriptions now following I only give the places where they are to be found and the dates if they can be made out; they are all more or less modern and too lengthy to be reproduced here either in text or translation. Some of them have been published by native scholars in the Colombo papers especially the Lakriwikiraṇa.

165. Galapāta wihāra, one mile east of Bentoṭa. There is a very long inscription on the surface of a rock at the bottom of the steps that lead to the entrance of the wihāra; it gives an account of the repairs which King Parākramabāhu of Dambadenia executed at this temple, having heard that the dāgoba attached to it contained a relic of Mahā Kassapa the first hierarch of Buddhism.

166. Batalagoḍaluwa, one mile east of Dehelgomuwa, a village eight miles from Kurunaegala on the road to Dambool. There is an ancient tank, stone pillars and a fragment of a stone bearing an inscription in the character of the 15th century. The place

* Upham, l. l. II., 294.

is now totally overgrown with jungle and not even a footpath leads to the spot, which is only known to a few amongst the inhabitants of the village.

167. Lañkātilaka wihāra, eight miles west of Kandy; the temple is on the top of an immense rock, to which a flight of steps leads, and there are two very long inscriptions, one in Sinhalese and one in Grantha or old Tamil characters. The Sinhalese inscription records the erection of the temple and the grants of land made to it by King Bhuwaneka bāhu IV. of Gampola. The date of the accession of this king as given by Turnour is A.D. 1347; but that given in the inscription is the year 1266 of the Çaka era, corresponding to A.D. 1342.

168. Gaḍalādeni wihāra, two miles west from Lañkātilaka, and not far from the high road; here also there is a very long rock inscription in Sinhalese character, partially effaced, which is peculiarly interesting from the fact of its being alluded to by Robert Knox in his account of Ceylon; it records the history of the construction of the temple and its endowment by a king of Gampola.

169. Akuruketupāna at Ambagamuwa, five miles from the Nawalapiṭiya railway station; two incriptions, one of 34 and one of 24 lines, in an ancient form of the Sinhalese character, both very much effaced and weatherworn.

170. Kaeragala, Gangabaḍa Pattu, Siyanae Korle, about ten miles from Colombo on the Kaelani road and three miles to the south, not far from the Kaelani gangā; there are the ruins of a temple, stone pillars, a dāgoba and an upright slab, covered on both sides with an inscription in modern Sinhalese characters. It begins Çrī Sanghabo Parākramabāhu, and belongs most probably to the same Parākramabāhu VI. of Koṭṭa, who inscribed the stone at the Paepiliyāna temple (No. 160.)

171. Alawala Amuna at the Kospoṭa oya anicut, about six miles from Kurunaegala; there is a long inscription in large sized modern characters on a rock close to the river. It contains a grant to the temple of Maedagama, which is situated in the neighbourhood, by King Parākramabāhu of Dambadeniya.

172. I here annex an inscription which, properly speaking, has no room at this place, as it is not on a stone but on a copper plate. It was discovered some years ago in a cinnamon plantation near Negombo, and published by L. de Zoysa Mahā Mudaliyar in the J. C. A. S., 1873, p. 75. It belongs either to Wijaya bāhu VI., who reigned at Gampola, 1398–1409, or to Wijayabāhu VII. who reigned at Koṭṭa 1527–1533, and who is the author of the second inscription at Dondra (No. 163.) It is however more likely that it belongs to the former, as it is dated from the 9th year of the king's reign, while Wijayabāhu VII. only reigned eight years. It contains a second (or confirmatory) grant of a rice field to the Brahman Venrasu Konda Perumāl and is interesting, as it shows the latest form of this kind of inscriptions, which, although written in a modern style of language, still preserves a good many of the ancient traditional expressions.

PART II.

TEXTS.

(1.) Tonigala.—(*a.*) Parumaka Abaya puta parumaka Tisaha wapi acagirika Tisa pawatahi agata anagata catudisa sagasa dine. Dewana pi maharaja Gamiṇi Abaye niyate acanagaraka ca [tawi] rikiya nagaraka ca. Parumaka Abaya puta parumaka Tisa niyata pite rajaha agata anagata catudisa sagasa.

(*b.*) Parumaka Abaya puta parumaka Tisa niyate. Ima wapi acagirika Tisa pawatahi agata anagata catudisa sagasa. Dewana piya maharaje Gamiṇi Abaye niyate acanagaraka ca tawirikiya nagaraka ca acagirika Tisa pawatahi agata anagata catudisa sagasa. Parumaka Abaya puta parumaka Tisaha wisara niyate pite.

(2.) Gallena wihāra.—Dewānapiya mahar͞aja Gāmiṇi Abhayasa puta Tisayasa mahālene agata [a]nagata catudisa sagasa.

(3.) Dambulla wihāra.—Dewana piya maharajasa Gamini Tisasa mahalene agata anagata catudisa sagasa dine.

(4.) Tissamahārāma.—Siddham. Mahanaka rajaha pute Aḷunaka raja Nakamahawihera kara[hi] Goḷagamawila ca Goḷagamaketa waga . . . . . gama ca nama.

(5.) Ruanwaeli Dāgoba, Anurādhapura.—Sidha. Wahaba rajaha manumaraka T[i]sa maharajaha puti maharaja (2) Gayabāhu Gamiṇi Abaye Dakiṇi Abaya araba wihera karaya wa rakawiya (3) bajika patisawanak tiri koṭu papatakarahiya jina paṭisatara (4) koṭu dine dakapati bikusagaha aṭaya catari paceni paribujanak koṭu dine.

(6.) Ratmalagala.—Sidha. Dewānapiya T[isa maha] rajaha marumanaka Dewāna piya puta ka[na] Gāmini (2) Abhaya maharaja [Dewā]napiya Nakamaharaje Wihirabijakaha Muḷagutika (3) saha pariwataka . . . . wiharahi bhikusagaha wisiti pāmana naye yāku ca bata ca (4) wasāwasikahaṭa kaṭe pa . . . . . kaṭu dine utirika . . . . . rahaṭa wānaka kaṭu dine.

(7.) Periyankulama.—Siddham. Wahaba maharajino . . . ga sudasana patanagalihi ya . . . jinapalisatariya kama karanā karoṭu tiragama atanahi yaṇi halanaka . . . yeha (2) halinaka rukawawiya ima tera Majibaka dini . . . . . baḍa kariya bajikayaha puti ayasaya puta caka kaha patanagalihi (3) dakapata (4) jina palisataraya kama karaṇa karoṭu Amaraterahi keta calikawawiya dakapati tumaha patisatara koṭu sahana patiya nahati Majiba nana (5) ataṇani ma dakapatiyasa koṭu sahi caka koṭu sapatisāwana bera paharawasa dini.

(8.) Periyakaḍu wihāra.—Gamani Aba rajaha (2) ba . . . . puwadara sawanaka wasa (3) ka . . . . [pa] rama tera Tusaha ka mahawawi (4) [para] ma tera Majiba ka

ganaya Cakadarika wehe (5) rahi cetahaṭa ca bikusagahaṭa (6) dine Cakadaraka wehera [hi] dine.

(10.) Galwana.—Maharajaha Wahabaya pu . . . . (2) manumaraka Tisa maharajaha puta (3) maharaji Gamini Abayaṭa pala wibajakahi wana manaka wawi paca saha[sa] kahawana jaraya kaṇawaya tā baraba bukasagahaṭaya catari paceni pari . . . .

(11.) Wihāragala.—(*a.*) Siddham. [Wa] saba raja Cakadaraka wiharahi papa (2) takara kara waya upala donika wawi paca sahasa (3) kiniya paca satehi ya pasu nawaya bikusagahaṭaya (4) nawasa.

(*b.*) Siddham. Wahaba rajahi patagapara . . . . Tisa rajaha (2) puti Gamiṇi Aba raji [Wa] saba rajaha dinika Upala (3) donika wawi papatakara jina pahawaya para sagaha (4) ṭa padi dina.

(12.) Tāmaragala.—Siddha Wahaba ra . . . . ha marumanaka Tisa maharajaha puta maharaja Gamini Abaya . . . . . .

(13.) Kaikāwa wihāra.—Siddham. Patama tera Warasi ametaha jita Amaryawa ameti Abaha ca duti bati kara bu hawa karu . . . . ga waḍhacetahaṭa ja bikasagahaṭa ja dina.

(15.) Dunumaṇḍalakaṇḍa.—(*b.*) Ulajakawapi bikasagaha (2) sitaṭa wiyaketahi bujaha (3) bika anutara be bājana hala (4) ṭa kubara duṇa kariha ṇa gamaka (5) ketahi sagakubari aṭa karihaka (6) tulatarawiyaketahi tanakare (7) waye bukasagahaṭa kubare dinaka (8) rahi ka[ha] pana ha gamakarahi wirawa (9) Abaya bukasagahaṭa kubara dina sata (10) masaka.

(16.) Situlpawihāra. — Siddham. Nakamaharajaha puta Batiya Tisa maharajaha maḷu Ti[sa] . . . . . (2) maharaja aṭasa . . . . . ta Tisa kahawana ṭabiya Citalapawata atiṇa samaya dakini Ti (3) sa aleya wawi akaḷa koṭu kaṇa waya Nakamaharajaha [ce] taha . . . . ta Muḷawatiyaṭa ci (4) . . . . . hata karadorahi tumaha akaḷa [ko] ṭu karitakojarahalaṭayi ca dasa pahataṭayi (5) jina [pali] satari . . . . koṭu dini dakapata sakalasamata dini.

(17.) Galgirikaṇḍa.—Sidha Batiya rajaha dinayanikaka galakawiharahi . . . . . . kubara pahana wi . . . . . (2) maduka kubara ceta ma waruta hinagala awapataya nakawiraya cetakubara asirawu tabu (3) ketahi cetakara mani karawiya ceta kubara gaṇawi kaṭiyaya cetakubara.

(18.) Demaṭamal wihāra.—Siddham. Gāmaka Aba rajaha wihare sataha gamaka (2) Sariṭuri ha giriyi boja pati pati daka parihaka gapa (3) wiharahi dasa . . . .

(19.) Debelgalpansala.— . . . . Mekawana Aba maharaja (2) catali . . . . . ta haṭa maka Aba (3) calawada punimasaha maha bahudawasa ga (4) naka sawasayaha jata . . . . tabana lawā (5) mahawiharahi papatakarahiya kaṇa saga waḍawa (6) tara mahapata wana mahapataka mahamatasa (7) tasa . . . . jinahaṭa sapa . . . . . .

(20.) Mihintale.—Sidha. Dewānapiya maharājaha marumanaka manapaya Gāmini Abhaya maharajaha Cetigiriya bhikhusagaha (2) . . . . gara . . . . gāmanakārikahi pule-

kāwi wāpiya rasiwa . . . . waraga a (3) yaca paṇasa gāmahi kala amane ca hamana kara asa (4) . . . . . . Marumanaka Naka Dewanapiya puṭa kaṇa Gāmini (5) . . . . . . sagaha aṭaye niyataka atarana dikaya . . . . . . (6) . . . . . . Nila rājiya Aritagāmawāpi kacaka (7) . . . gamana kārikahi . . . . . ma gāmana kārikahi kalini gāmawāpi (8) . . . . . . gama ca atara hamudahi . . . ma gama (9) . . . . . . napa kiliya . . . . na cira araba wake punaka (10) . . . . . bawake . . . kariha ca . . . . aganagāma nā cira ara [ba] (11) . . . . . cetigiriya sagaha aṭaya . . . . . tayamaya ma wije . . . . macaketi . . . . . (12) ka aṭaya Wihirabijakahi Muḷagutikawawi [ce] tigiriyasagahaṭaya . . . . . jahi kiriwa . . . . . (13) . . . Mahidateraha ca Bhadusālā teraha ca . . . . ka teraha ca . . . rati teraha ca . . . . . paṭhamaha (14) watanaka hamāṇaha cetigiriya . . . . wisata yamaya . . . . me rājaha . . . . (15) saddhame cira ciṭati amarata napa cutaha galawawi cetigiriya sagaha aṭaya . . . . (16) . . . . ganakalahi kabota aganawā wibhigama ca . . . . ganawawiya atimagiri ca . . . . raba (17) gama . . . . nilarājiya kucaka awāṭaka gāme ca gā . . . . . . gowaka . . . . . yaha gāma ca wā . . . . (18) cetigiriyaṭa ca sa [gaha] ṭaya . . . . sina karikahi . . . . (19) ma . . . . paca kahapane . . . .

21. Ruanwaeli Dāgoba, Anurādhapura.—(*a.*) Siddha . . . . . . ametiya Doḷakamatayaha p[uta Ma] hasena ma [harajaha] (2) ametiya Abayaha atiṇi ati Naka Abhaya . . . . durawasasa a . . . . . ma (3) hiwenawi acarajeṭaha wipalayihi wama laha ha dunukawa . . . . . waka (4) kayi wiweka ca ya awiya pawa . . . mahawihera . . . . ka . . hatama (5) nalamaka . . . . ta ragatuyikehi pi . . . . . (6) . . . wate tisato dawasahi tiṇi masaka tiṇi . . . . . naha . . . (7) . . . arayasawawāriya kasawela . . . gam nu . . . ha . . . . kihi wisa . . . . (8) awiyacakaha . . . nigataha cakasa . . . hasi boṭa da hi wa a (9) dayi bikusagaha kahi wijanakahi bikupataja . . . . ahi (10) wa ametiya Abayahaṭayi wamaha ma rakanaṭa ma . . ma . . . . . . wa paya (11) no labana kahi ametiye Abaye wasakahi winawita . . . mapu (12) na arawataya sari pu . . . mana . . . mi ahalidara . . mala . . . . ba (13) kusagaha kahi no wini nawata aneta kawaka . . pa . . . . kama (14) nawata game Hemawali banakaputa . . . . . wayasi Naka raja (15) ha puta Meka wana Aba . . . . . . maharajaha ha Ataligita wa (16) sahi majimodini te . . . . . puṇamasa tatiya paka diwas [ahi].

24. Rūgam tank (Proceedings C.A.S. 1870, p. xxviii.).—Siddham. Yaṭalaka Tisa maharaja . . . saramarawa . . . (2) Aba maharaja tuma . . . cewa naka wasahi piyaka . . (3) waṭa wiharahi wawiya . . . karawa ya wiya saṭayaha . . (4) lamala kaṭu dinaka ceya kubara baḍayaka kayahi.

49. Pūjāgala.—Siddham. ameti mahaneya yaha puta parihi ha maha araye tumaha paye sata . . . . . . ye anubutala yani maha araya rayaha . . . pa kubari pahanahaṭayaha . . . . yeka kubari sagahaṭa wayamahawiharahi . . . .

54. Galwihāra.—Sidha. . . pi . . . ta . . . . . karihake . . . batigamaketahi karihake ga siwagamaketahi kari . . . . . . tawi tula [da] rawiketahi karihake jala makulaketahi karahika . . . parawiketahi karihaka pumaṇawiketahi karihaka mahabamana wiketahi karihaka tulatarawiketahi karahika mahamakalaketahi karihaka wanijakaha ketahi karihaka acawiketahi . . . . mahawiketahi karihaka lajakawiketahi karihaka kubara jita gamaketa paka . . mapanaketahi karihaka nawawawiketahi karihaka kubarawiketahi kariha paye pabaraketahi karihake wajabutigalakawiketahi aperaka.

55. Tammanakaṇḍa.—(*b.*) Siddha. Upalabijakahi upajini Naka (2) pawatawiharahi cetahi asaṭa ka (3) watiwatapata gamakehi cetakubari wali (4) mahamuḍaketahi bojasa niniketa (5) halātale kubari karihi (6) hiyapiḷawi . . . . (7) nawagamaka (8) kupawaraga.

58. Weragala.—(*a.*) Sida . . . . . . bujiya karawa la Tisayahaja wanikubare sa kahawana mahabhikusaga . . . bawini . . . . . . (2) wisiti male kahawana . . . . . . wapi te lema . . . . . . ma kahawane . . . . . . (3) hi ladhahi ye kari manā yaṭa sādha . . . (4) wataha mawa dinaki mahabhigusaga.

(*b.*) Sikaha ga . . kahawana karihi (2) mahana mela wara batagamakahi (3) patagamakahi ceta karihi maraṭa (4) maharukawawi kahi cetakari (5) Cuḍasumana gamahi cetakari (6) mahaka . . kahi cetiya (7) kubaragamahi cetakarihi (8) . . . . taṭa gamakahi patakarihi.

61. Habarane.—Siddham. Mujita gamaṇa keriyahi ameta Wasayaha puta agi waḷamana wawiya (2) atiwawiya [da] kihi galaṇa kaṇa ataṭa wawiya keta awitakita eta eta gama saro (3) ataḷi koṭu me agiwaḷamana wawiya mulasara ca pacawa diwasara ca (4) do karihi sahasa ca caka catalisa karihi ca Sarima parumaka maharaji me agimaḷamana (5) wawiya bojiya pati Sena puta Abalayaha ca mahalaka balataka rakaṇa kaṇakayaha manumaraka Wesamanayaha ma (6) keta akaṭa (?) kiriya dakapatiya kala amaṇa da . . kakaṭa sagasalahi liyawaya bojiya pataya karakaḷa waya Cetagiriwiharahi Abatalahi silacetahi tumaha akaḷa koṭu kari witara Gapacetihi tela huta malakoṭu ca (8) jinapaḷisatari kama karanā karoṭu Copa (?) talaya giniya me gapacetihi jaganaṇa hamaṇaṇaṭaya parawaṭahi (9) nawanana koṭu ca bojiya patiya Karakaṭa wawiya dini. me cetihi dina. bojiya pati sari . . ca karihi sahasi wi wisiti ka (10) do pata ca ametaha ca Wahabayaha puta nakayaditi . . . . puwayasa sawaṇaka wasahi majimodini puna masi sata paka (11) diwasa.

62. Thalagala.—(*a*) Siddha. Baḷahi bawaka wasika (2) upasaka citayaka ma pata (3) Damiḷa baya mata . . . . hanaya.

67. Slab from Tissamahārāma.—Siddham. Budadasa Mahida Maha (2) sena tawaka bāya Abaya maharaja (3) mi apa cudi purumuka Budadasa tari pali (4) mahanamika Jeṭa Tisa maharaja apaya (5) ha pali Toda gamika kiri kiṇiyihi ugu awami (6) dinawa sahasaka kiri abatarihi Mahagama (7) raja mahawiharahi tara pali mahanami Pa (8) dana galida dinika paca sahasaka kiri ca

mi Padana (9) galida me warahaṭa pawatara na uyuta koṭu sa (10) padinaka catara sahasaka kiri ce me di aca (11) nani nawa sahasaka kiri yaha ugu wama . . . . . (12) carita niyamina rajakolihi bhaṇana . . . . . (13) mini mewa baka kari di catara amaṇa beda . . . . . (4) baka ca sesīka . . . tawa na . . . . (15) Padana galihi buka saga hamiyana ca [ta] (16) ra pacayada uwayutu karawani koṭu apa cu (17) di purumukaha dina niyamani me ca sali (18) hi liyawaya dinamaha.

77. Pīligāma.—Siddham. Uṭaraṭa Mahagawaṭagama aṭa sahasayaṭa wara kaṇa yama raṭayahi iṭa toṭa kawara ca (2) mahaka jetakaha iwa awasesa balaha iwa caka raṭa pāyahi abala watuka awaraṇaga . . . ma tera karahi (3) haha . . yana wihara atani semana aṭa arakata koṭu caka kariha caka amaṇaṭa kubara haṇa . . . . raṇa wiharahi ma (4) habikasaganaṭa catara pacahaṭa dinamaha.

85. Diyagāma.—Siddham . . . . . . mahakaḍaka mada wada [ra] (2) upasakuya i . . . . . ya pita iwa wadāra caraka pita i (3) jabu caraka iwa . . . . yaya toṭa kubare pata iwa ṇa jabu ḍaka iwa (4) caka kari dasa tiku kubara.

97. Nāgirikaṇḍa.—(*a.*) Sidha, Weḷunaka rukawawiya tana meliya kaḷo tejo jisa koṭasahiwika koṭasaka Bāmānogiriya weherahi saga . . . .

(*b.*) . . . . . . ṭa . . . mama parumaka sakaṭa puta ha Bamanogiriya wehera ḍayo kino wenadaka dawaka mahabariye (2) wawisara kanugariya wawisara kabuba (?) wawisara kaṭinaka-pulasara (3) wawa sama satara wawisara dakapati kaṇaya badipita Bamanogiriya wihara bikasangahaṭa caka (4) paca yaṭa dine saga baga kariya kama atanā samita wa awiwa nila sawiwa . . gaṭa awiwa kahawana (5) wataka wawi daka pata . . bojapata . . Bamanogiriya wihara bikasaga dini pita karakaṭaka saga sari.

98. Galkowiḷa.—Siddham. Manaka maharajaha puta Bata Tisa ma (2) haraja manana (?) karihi paca caliwata . . . . hamudata keta (3) Wihirabija wawiya . . rukawawiya ceta ha wana Abalayaha ceta karihi . . . . (4) bojiya pati karakaṭa ya kubare . . . . . wiharahi . . . . tela mala ceta . . . . (5) . . jinapatisatarihi koṭu dine.

102. Wellangolla.— . . . . bikasagaṇaṭa . . . kahi . . . . rukawawi . . . . haka kubara . . . wadara iwa bikasawi . . niyata iwa (2) . . . . Bayawawiya wi iwa maraduwaya . . . iwa mahaṭawi iwa me ceta kubare (3) . . . . . karaṇā kahi . . . .

110. Malākalattaewa.—A. Siri saṅg boy ma purmukā pasa-ḷoswanne nawayae pura dasa wak dawas Pāṇḍi rad Dāpuḷu warae mekāp par ha kureḷi senim isā nawa turāe saẹngim isā mahale Dāpuḷā arak samaṇan warae kuḍa salā daḷ siwim isā kolpatrī saṅga aetaḷu wae aep me tuwāk ḍenamo ẹk sewae wa-dāḷeyin Sen mahā

B. lāeṇan tuman māeṇiyan nāemin nam di koṭ karana lad Nāl-aram meheṇi warhi tuman tubu wat sirithi se dawaspatā mahaweherae mahaboyae diy waḍā waeḍi meheṇi wat haembu

wat sat denakhaṭ satar pasa wayutu karaṇu koṭ wadāḷa kaeraṇa bimhi ā wū Gitelgamu gamaṭ attāṇī paeraehaer de rawanae ge wadnā koṭ isā de kamtaen no wara

C. nā koṭ isā maṅggiya piyagiya no wadnā koṭ isā dunumaṇḍul melāṭ çrī rad kol kaemiyan no wadnā koṭ isā waeriyan gamgen geri no gannā koṭ isā gael miwun no wadnā koṭ wadāḷeyin ā me kāp par ha kureḷi senim isā me kāp par nawa turāe saeṅgim isā kuḍa salā daḷ siwim isā kolpattra saṅga aetaḷu wae aep me tuwāk dena

D. mo ek sewa awud me Gitelgamu gamaṭ attāṇī paeraehaer denu ladi.

111. Abhayawaewa.—A. Siri sang (2) boy ma purmu (3) [k] ā dasana (4) wawanne maendi di (5) nae pura teḷes (6) wak dawas Ba (7) yāe waew māwaḷ (8) karwanukoṭ wat (9) himiyan wahan (10) se wadāḷeyi (11) n waewae satar ka (12) nae satar pahaṇak (13) hinwā me waew (14) hi mas maerū (15) kenekun raekae (16) genae no pae (17) ṭ wuwa nuwar (18) laddā atīn da (19) sa hanak ran ma (20) [ha weher piri] (21) wahana māḍae (22) bīyā tamā ne we (23) he [r] awu[d] miyan

B. wā . . . . . . (2) . . . . . . lawā ge (3) nae me waew (4) hi mehe [ka] (5) rawā re (?) kasa wa (6) me waewhi mas (7) marana ta . . . . . . raekae (8) hat kewuḷ (9) usu.

112. Koṅgollāewa. — A. Siri sa [ṅg] bo ma purmukā doḷoswan[ne] duruta pu[ra] (6) aṭ wak dawas me k[ā]p (8) par waedarumayen da (10) ra me kāp pa (11) r no wadnā isā gu (13) tawuka isā maha (14) boyen . . . . . (15) . . . . . mage na[La] (16) k diw pe[diw] (17) siri saṅg [bo] . . . . . (19) no wadnā koṭ isā daruwane pu

B. ra dawas wa (2) . . . . . . (3) . . . . . . ko (4) ṭ giriweheru . . . . . . (6) [dena] mo (7) pihiṭi (8) na pe da (9) riya piri (10) wen ma (11) si . . . . . (12) mi . . . . . (13) kal . . . . (14) watunada (15) gama isā (16) mehi . . . . . da (17) yehi . . . . . (18) ma [i] sā

C. me yat du (2) numaṇḍala (3) wa melā . . . . . (4) sāra si lad dan no wadnā koṭ me[e] diw pediw rad kol samdaruwan n[o] wadnā koṭ wadāḷeyi[n] (13) attā (14) nī pae [rae] haer (15) denu la

D. [di at] (2) tānī kat (3) ko hinda (4) wū me ma (5) dhukae pahaeḷa (6) siri sāng boy (7) rad pahida (8) wasae hinda (9) wū yeya.

113. Inginimiṭiya:—A. Swasti (2) Siri sānga bo (3) ma purmukā (4) sawanaga pu (5) ridase hima (6) ta puradisa (7) wak dawas (8) radol ma (9) hāpāṇan (10) wahanse (11) wadāḷeyi (12) para çrīpāla (13) parāparawen (14) me raṭa . . . . (15) . . . . . āwū sirithi isā (17) wasara tuṇ (18) ahnayā maha (19) lekā Arak (20) samaṇan wa (21) rae dāna kuḍa (22) saḷā wadāḷā (23) . . . . . . ek (24) taen samiye

B. n rado (2) l pere Demeḷ (3) kalae pere (4) sirit ae (5) tuḷa wae (6) me tuwā (7) k denamo (8) giriwehe (9) rā Mihinden (10) . . . . (11) . . . . (12) Hingiṇi (13) piṭi saṅga ae (14) tuḷa wae aep (15) gam bimaṭ (16) atsāṇi pae (17)

raehaer dat (18) sirigalata (19) n me gama (20) ṭ de maṇḍala (21) n radol (22) wan mela (23) ttina mang (24) diw pediw.

C. perana su (2) sama me ga (3) m no wad (4) nā koṭ isā (5) gael mi (6) wun waeriya (7) n gamgen (8) no gannā (9) koṭ isā (10) ataṇin (11) nepannā (12) koṭ isā (13) gam himin (14) aetuḷata wū (15) sirigalata (16) n paṇḍur (17) no nas (18) nā isā . . . . . (19) . . . . me (20) weherhi (21) attāṇi (22) paeraehaer de (23) nu ladi.

114. Mihintale plinth course:

Upper Portion. A.

1. Çrī siri saṅg bo ma purmukā doḷoswanne Hihilae awaguṇ poho dawas satar raṭae wel kaemi [ya]n weheraṭ [w]e[l] . . . . [we] he [ra] ṭ wel kaemiyā [d]i[yae] yutu ran sat kalandak

2. isā me raṭae me āleyakhu diyae yutu ran kaḷandak isā sangwaeli upāeni kaemiyaku diyae yatu ran de kaḷandak isā kaḷ . . . . kaḷandak isā me raṭae me piri[wa] ha [nnā] ku diyae yutu ran pas

3. kaḷandak isā me raṭae me ran ladu kaebiḷi piriwahannā ran tun kaḷandak isā me raṭae me balannaku diyae yutu ran de kaḷandak isā me raṭae . . . . isā yan hae diyae darae wel kaemiyā [diyae] yutu randasa kaḷanda

4. k isā me raṭae me piriwahannāku diyae yutu ran de kaḷan dak isā me raṭae me balannaku diyae yutu ran kaḷandak isā me raṭae me āleyaku di [yae yutu] . . . . diya darae urāḷa aeḷ terae we [l] kaemi [yā diyae] yutu ran pasaḷo

5. s kaḷandak isā me raṭae me āleyaku diyae yutu ran de kaḷandak isā me raṭae me ariki leya [ku] diyae yutu ran de kaḷandak isā me raṭae me . . . . kaḷandak isā mo . . . . di ae[ḷ] . . . . [we]l kaemiyā diyae

Lower Portion. B.

1. yutu ran pas kaḷandak [isā me] raṭae me . . . . diyae yutu [ra]n . . . . kaḷandak isā me aeḷ terae pas haemae arikileya [ku] diyae yutu [ran] pas kaḷandak isā kaebiḷi piriwahannā diyae yutu ran tun kaḷandak isā [me] aeḷ de kaebiḷi deṭun diyae yutu ran de ka

2. ḷandak isā me aeḷ . . . . y yaku diyae yutu ra[n] kaḷandak isā mehi lī pamaṇin unu nokaranu isā me lī tāk ran . . . . hawurudu patā wāe . . . . pāra keremin si isā wanun agin gannā isā keremin si pi [ya] keremin henae waḍāran ra

3. n kenekanaṭ wāepāra . . . . . . isā de kaḷandak [ma] ngul wae go sang wae go aeḷ luhu mama p[e]re apā . . . . . se pasnaṭ isā deṭ wādī wehera kaemiya . . . . . . daruwan sanga ḷahannā mangulaṭ diyae yutu ran de kaḷandak kahāy de paeḷak sāl isā mehi

4. wāepāra karaṇa tāk denahaṭ weheraṭ piḷi [ma] deka isā de kenekun kaḷandak kaeḷae pawanu isā.

115. Pillar in the jungle near Mihintale:—A. Swast [i çri] (2) Abhay si (3) ri sa[ng] boyi (4) ma purmukā na (4) wawanne Hi

(6) mate mashi (7) dasa wak da (8) was Saē (9) girī weheri (10) n pere dunumanḍ (11) lan gannā k[o] (12) ṭ isā manga (13) mahawar is[ā] (14) melāṭ no (15) wadnā i (16) sā mang (17) diwa pediwa

B. no wadnā (2) isā . . . . (3) . . . . ra[d] ko (4) l kaemiya (5) n no wadnā (6) isa Saē (7) giri gal (8) waḍatalan (9) puḷapan mi (10) wan sini (11) balan (12) no kapanu i (13) sā kaepu (14) . . . . . kamtaen (15) genae da (16) ṭ gannā (17) isā pawu (18) sang wael (19) la piriwen (20) sang wael

C. la kulī mahawar (2) aḍakkalam (3) aeti no kiyāe (4) weheraṭ ga (5) nnā isā me (6) tuwāk ayat (7) rad kolaṭ ga (8) nmin siṭiya (9) weheraṭ me (10) wadāḷamhayi (11) ārogya (12) sidhī.

116. Ellawaewa pansala.—A. Çrī (2) siri bara kae (3) t kula kot (4) Okāwas ra (5) d parapure (6) n baṭ Lak (7) diw poḷoyon (8) parapuren (9) himi wū A (10) bhā siri sang (11) bo maharad (12) hu tumā sat (13) laengū nawawa (14) n kawurudu (15) yehi Pāṇḍī ra (16) ṭ paehaerae ja (17) ya kīrtti lad (18) rupun dan (19) wū mal masu (20) lutae mahaṭ (21) ekānna siri (22) bhoga kaḷa (23) maharadhu (24) daru Abhā Sa (25) lamewan Dā (26) puḷu mahara (27) d hu tumā sa

B. t laengū dasawa (2) n hawuraduye (3) hi . . . . . . (18) . . . . ta dan (19) gulabudim isā (20) . . . . ha Kalinga (21) . . . . (22) mahāleka muja (23) kaṇḍu Wadurārak (24) samanan war da (25) na kuḍasalā wa (26) takae . . . . lā a

C. Illegible.

117. Aetawīragollaēwa.—A. . . . . n bi . . . (2) . . . pa i[sā] (3) . . . . [himi] ya [n] (4) [wahan]se (5) . . . . [ba] ṭ Okā[wa] (6) [s rad pa] rapure [n] (7) [baṭ La] k diw p [o] (8) [ḷoye] n parapu (9) [ren hi] mi wū Abhā [Si] (10) [ri sang] bo maha [ra] (11) d [h]u tumā sat l [ae] (12) ngū nawawan hawu (13) [ru] dayehi Pāṇḍi raṭ (14) [p] aehere deye lad ma (15) [ha] rad hu daru Abhā (16) Salamewan mahā (17) [ra] d hu tumā sat lae (18) [ngū] dasawan hawu

B. ruduyehi . . . . . (2) pas hi wa . . . . (3) si bimae dena [mo] we (4) herae Siri [sang] (5) bo rad piriwena (6) bada wela na . . . . . (7) mae attāni (8) hindawā dewa [wa] (9) dāḷae ek taen (10) samiyen [me] kā (11) p para waedāer (12) talā arak no wae (13) daere mewān me [kāp] (14) paratamba . . . . (15) muktim is [ā me] (16) kāp parati [mewe] (17) heru singe ma . . . . (18) no bini kiliṭa . . . . (19) boy tini is[ā] (20) mahāle weheru tana (21) kusala akusala (22) monaṭ ru . . . . (23) salāsatīyae (24) aetadu rā ae [p me] (25) tuwāk dena (26) kesewa . . . . (27) mān du [numaṇḍu] (28) l melāṭ çrī ra[d] ko

C. l kaemiyan no [w] (2) dnā koṭ isā (3) lawā ḍuwe anā (4) priyam no wadn [ā]i (6) sā raṭ ladu pa . . . . . (6) ddan no wad (7) nā isā isā de naewa (8) nae dekamtaen no (9) wadnā [i] sā arak (10) kand Siri Lakdi (11) w no wadnā isā (12) duba lāta daen (13) no wadnā isā (14) piyo wadāra ana (15) n damīnattāni (16) siwanguru hituwa (17) n no wadnā i (18) sā kiri geri go (19) m gen no gan (20) nā isā gaelmi (21) wun waeriyan wae (22) ri

sāl no gan (23) nā isā tuḍi (24) wuwā hayi no (25) wadnā isā ri

D. . . . . lo (2) . . . magamaṭ (3) . . . nā . . . . . (4) yā wudī . . . . (5) . . . . [t] aen sā (6) . . . ā me tuw (7) [ākde] namo (8) eksewa (9) . . . . . hāriya (10) [n] ā pūtāka . . . (11) gamā . . . . (12) . . . . . nīkaṇuwa (13) . . . . ranan . . . (14) . . . . na pada (15) . . . koṭa isā a (16) [t] tāṇī perae (17) haer denu ladi.

118. Aetakadapansala :—A. Lakaḷa miyan no [wa] (2) dnā koṭ isā (3) lawāsu sadanami (4) yan no wad (5) nā awaladapa (6) la dan no . . . . (8) de kamtaen no (9) wadnā [i] sā arata (10) dunae wari Laka (11) . . . . (12) . . . . . . (13) . . . . wadnā isā . . . . . . (10) dunaewari Laka . . . . .

B. (1) ruduya (2) pashi (3) sibi maede (4) harae sira (5) bāada (6) badawelana (7) ma attā (8) . . . . (9) dāḷa ek (10) samirona (11) pa para waedae (12) talā durae sā (13) da . . . . . . mawā (14) paparatamawa (15) muktim isā (16) kāppa . . (17) herasihama (18) nā man ki (19) . . . . . . (20) mahāte . . . . . (21) kar ba . . . .

119. Polonnaruwa.—(*b.*) A. . . . . (2) mewan (3) purmuka tu (4) nwanne (5) nawayae pu (6) ra dasa wa (7) k dawas (8) wadālen (9) ā sene (10) wī rad ku (11) ssā (?) warae (12) . . . . . tura sā (13) ḍā yo nawu (14) turaē sāl (15) isā mahā

B . . . . (2) samana (3) n warae ku (4) ḍasaḷā (5) . . . . (6) ḷan dena (7) mo ek (8) sewae Giri (9) naē bi (10) mae Wadura (11) g bonā (12) wange (13) Galutisaē (14) gamay de (15) kamtaen

C . . . . (2) dara no (3) wadnā i (4) sā . . . . (5) . . . . (6) dan no (7) wadnā i (8) sā gael (9) gen wae (10) riyan bi (10) li mut sā (12) l no ga (13) nnā isā (14) mang diw (15) [pe diw]

D . . . . (2) no wa (3) dnā isā (4) wadāḷen (5) çrīrad ko (6) l samada (7) ruwamo (8) Wadurag (9) bonāwa (10) nge Ga (11) lutisāe ga (12) may me a (13) tāṇī (14) paeraehaer (15) dunamaha.

120. Mayilagastoṭa.—A. Siri mat apa da (2) . . ḷalataha na wū da (3) n uturat waena (4) n kaeta kula paemili (5) kaḷa Okāwas (6) parapuren bat (7) rad purumuwanaṭ (8) ag mehesu [n] (9) wū Lak diw polo (10) yon parapuren (11) himi siṭi Gon (12) biso raedna kus (13) hi upan Abhā Sa (14) lamewan maharad hu (15) urehi dā kaeta (16) kula kot wiyat (17) daham niyae gat (18) āepā Mihindāhu (19) wisin karaṇḍ na (20) wam utumhi mahana (21) m uwanisi (22) siribara mahawe (23) her nakāhi (24) rad parapur wasnu (25) wawastamā kaerāe (26) Udā Tisa piriwe (27) n sāhasi has (28) . . pamae yan ba (29) ma dayas nakā (30) . . . . . . wae (31) ta saba . . . . (32) wan dunu (33) wak melāṭ (34) [çrī] rad kol [kae] mi

B. yan no (2) wadnā i (3) sā gam (4) gon rada (5) hara bili (6) bun gael (7) miwun wae (8) riyan no (9) gannā (10) isā mangi (11) wa piyagi (12) wa no wad (13) nā isā da (14) waes me hi (15) miyā mahā (16) himin ae (17) tuḷa tā siṭa (18) sanae so da (19) yae tu . . . . . (20) no nasnā (21) isā me kana (22)

yo ne para (23) dawā rada (24) kol samdaru (25) wan wisin (26) bisamwat (27) no raknā (28) isā naṭ (29) . . . . isā (30) . . . . . wan (31) aēpā Mi (32) hindāhu . . . .

121. Tablets at Mihintale.—A. Siribar kaeta kula kot Okāwas raj parapuren baṭ kaeta usab Abahay Salamewan mahara (2) j haṭ eme kulen samajāey dew Gon bisew raejna kusae ipaedae aēpā mahayā siri windae piḷiweḷae (3) sey raj wae tumā sirin Lakdiw pahayamin siṭae Siri Sang Boy Abahay maharaj hu tumā sat (4) laengū soḷoswana hawuruduyehi wap sand pun mashi dasapak dawas Seygirīweherhi isā A (5) bahay girīweherhi isā wasana maha biksang himiyan mahasenwā karay tumā baē wat himiya (6) n Seygirī weherhi pere tubū sirit nija Abahay girī weherhi sirit nija ruswā genae me we (7) heraṭ me sirit tubuwa waṭī nisiyan hā sasaendae me weherae wasana mahabiksang himiyañaṭ isā (8) kaemiyanaṭ isā dasnaṭ isā kaṭae yutu isā labanu diyae yutu se isā wiwarunen ek se koṭ me (9) sirit tabana ladi me weherhi wasana bik sang himiyan wisin bili pasos salhi naengī siyu ara (10) k menehi koṭ daehiṭ kisae nimaway sika karaṇihi kiyū seyin siwur haendae perewae Aet weherae lahā (11) g awud met pirit koṭ baesae hambu bat gatae yutu gilan wae lahāg iyae no yahana himiyanaṭ wedun (12) kiyū saendae wasag diyae yutu me weherae waesae wanawaḷā kiyana bik sang himiyanaṭ kaṇḍin piṇḍin wasa (13) g pasak isā sutat waḷā kiyana bik sang himiyanaṭ wasag satak isā bidam waḷā kiyana bik (14) sang himiyanaṭ wasag doḷosak isā diyae yutu isā dāyakayan pirikaṛā sangnaṭ denu kaḷa pasa (15) no piriheḷā diyae yutu me weherae āwū tuwāk awasae bad gam bim mehi me pasak dī nibad wae waesae waḷandat mut bad awas hā ekkasa wae no waeḷaendiyae yutu sang saemaengin kaemiyanaṭ wajārat dahawut (17) mut pugul wae no waejāeriyae yutu no daehaepiyae yutu me weherae wasana bik sang himiyan Aet weherae (18) bad tuwāk tanhi kumbur arub aey kawaru pariyāyen no waeḷaendiyae yutu tuman piḷibadun wisi (19) n Aet weherae abaedi tāk tanhi isirae no kaṭae diyae yutu me sirit ikut himiyan me weherhi (20) no wisiyae yutu nakā balana himiyan isā weher piriwahanu wā isā niyam jeṭu isā ākaemiyā isā (21) pasakkaemiyā isā weher leyā isā karaṇḍ leyā isā karaṇḍu atsamu aetuḷ wae me tuwāk janā Aba (22) haygirī nakayhi Demuḷin sāhanuwaṭ waeḍi sangun saemaengin Aet weherhi hindae kamtaen koṭ ae (23) tuḷ baehaeri aya wiya aēy kam kaṭae yutu aetuḷ baehaeri ayawiyehi yut kaemiyan naesūwāk denu waṭ (24) nisi kuḍīn aepae genae kamtaen saemaengin tibiyae yutu me weherae wasana himiyan piḷibadun nisid (25) hot meheyae no tibiyae yutu haeriyae yutu kaemiyan lekam karuṇa wū daeyak genae haeriyae yutu mundu kara (26) ṇḍukamtaen kaemiyan hasin has koṭ dāge kaemiyan pasaekin dāgehi tibiyae yutu me weherhi yut (27) kaemiyan keren weheraṭ kaemiyan anoba giya kenekun mut kanae siṭi kaemiyan keren waṭ onā taenae (28) isā sāl gannā taenae isa perewaru hambu bat sāhan taenae isā tun janaku keren no unu wae pa (29) saekae siṭiyae yutu Aet weher dāge piḷibad kawari waṭakud pirūḷ no diyae yutu kaemiyan wikiṇīj (30) no gatae yutu meheyae bad minisun kaemiyan

tumanaṭ mehe no gatae yutu anoba meheyaṭ no diyae yutu (31) Katu Mahasaēyehi kam nawāmaṭ Damgamiyen dun payala Aet weher kaemiyan balā genae dāgaebhi (32) kam nawām kaeraewiyae yutu Kirbaṇḍ pawu dāgaebhi arakaṭ Aeḷ gamiyen dun de kiriya dī arak (33) kaeraewiyae yutu dāgehi isā Mangul maha sala piḷimagehi isā Mahaboygehi isā Nayindae isā Miṇināl (34) dewdūn gehi isā Katu mahasaēyehi isā Kirbaṇḍ pawu dāgaebhi isā uḍgalae yaṭgalae Aetwe (35) her piḷibad dāgaebhi isā me tuwāk tanhi pijnīwat isā Aet weherin ran eksiyak kaḷa (36) nd isā wī dasa yahaḷak isā me tuwāk genae hawurudu patā me weherhi dāgab aēy haēmae tanhi kam (37) nawām kaeraewiyae yutu dāge piḷimagehi bad Gutaē Karandaē de gaemhi dum malas samun gedaṇḍ kodaṇḍ (38) kaerae pereḷiwar baeḷae weheraṭ gatae yutu Kirbaṇḍ pawuyehi Gasagaesiyen tunin ekak isā me (39) hi sangwaellehi ge kulī isā Maṇuwaēsara isā Lahiṇiya pawuyehi uḍaesi yaṭaesi de waēsara isā mehi sa (40) ng waella isā Pahanāewil waṭhi bim isā Porodenī pokuṇi waṭae bim isā me tuwāk tanhi labanu (41) weheraṭ gatae yutu weher dasun hā kaemiyan mut weher bimae hun kuḍīngen bim sowas nisi se (42) yin weheraṭ gatae yutu kaha sanwae gat wesaṭ no anuru kiya wikiya aēy kam karanuwana paṇīwā (43) karanuwana gal waṭae no wisiyae diyae yutu sudasunwat weheraṭ mut kaemiyan no gatae yutu me wehe (44) rae bad tuwāk gam bim kaeraeyehi baendae salasat mut pāṭṭa no diyae yutu tun dāwar mut poho mangu (45) l aēy sesuwar no gatae yutu kaemiyan weher dasun jiwel koṭ dunuwak mut Aet weherae bad tuwāk (46) tanhi ukas pamaṇu pāṭṭa kaerae kumbur arub aēy no waeḷaendiyae yutu weheraṭ kaemin giya kae (47) miyan has karuwan dena pere sirit bili sāl mut raṭin waeṭum no gatae yutu kuḍīngen paṇḍu (48) r no gatae yutu mekungen ge gon genae kaemiyan tumanaṭ gowīkam no kaeraewiyae yutu haskaru para (49) puren waeṭena kaerae kumbur no waeṭiyae het mut haerae no gatae yutu watupaetaṭ waedae aniyā no kaṭae yutu (50) gas koḷ no kaepiyae yutu me weherae āwū tuwāk gam bimhi talan mīwan āey palaruk kamtaen sae (51) maengin duna mut no kaepiyae diyae yutu kuḍīn kaḷa warajak aeta gam sirit daṇḍ kirā kirū daṇḍ minae aekae (52) awaṭae soḷos riyan gaemburae riyan kabuḷ baegin genae waew mehe kaeraewiyae yutu no kaḷa kirū daṇḍ ga (53) tae yutu me weherae āwū tuwāk gam bimhi labanuwanaṭ jiwel koṭ dunuwak mut tubū tāk tanhi (54) kamtaen saemaengin pasak wana seyin ā kaḷa tuwāk pas pothi liyaewiyae yutu mahapāwaṭaṭ isā (55) labanuwanaṭ isā kam nawāmaṭ isā dawaspatā wiyawū tuwāk pas pothi liyawā kamtaen sae (56) maengin atwatu karāy san otamana wun sanin waṭaway mundu karaṇḍuyehi tabā mas maspatā me (57) atwatu paḷā ek atwatu koṭ hawuruduyehi doḷos atwatu yen hawurudu awasanhi lekam (58) karay sang maendaj enwā nimaewiyae yutu me sirit ikut kaemiyan ge daṇḍ genae meheyin haeriyae yutu.

B. Nakā balana himiyanaṭ dawaspatā sāl ek naeḷiyak isā wasan baṇae ran ek kaḷand satar aka (2) k isā pawarun baeṇaed

me tek me isā niyam jeṭakhaṭ jiwel pas kiriyak isā dawaspatā sāl (3) ek naeḷiyak isā hawuruduwakaṭ setuwamaṭ mal milae pasaḷos kaḷandak isā ākaemiyā isā wehe (4) rleyā isā karanḍ leyā isā karanḍu atsamu isā pasakkaemiyā isā eknaṭ pas kirī baegin isā (5) piriwahanuwat kaemiyakhaṭ ek kirī de payak isā sāl de aḍmanāk isā saeraeyin gannakha (6) ṭ de payak isā sāl ekaḍmanāk isā mangul jeṭakhaṭ ek kiriyak isā Damiyen wasagak isā (7) hawuruduwakaṭ setuwamaṭ mal milae tun kaḷand de akak isā watsikā kaemiyakhaṭ ek kiriyak (8) isā Damiyen wasagak isā somnas mahabo mangulehi piḷiyaṭ ek kaḷandak isā maeṭipatakhaṭ (9) ek payak isā sāl de patak isā piṭas samakhaṭ isā rajge upaenikaemiyakhaṭ isā ekna (10) ṭ ek kirī de pā baegin isā eknaṭ de aḍmanā baegin sāl isā oḷ kaemiyakhaṭ de payak isā (11) sāl ekaḍmanā de patak isā piyangalpere waeliyakhaṭ de payak isā Damiyen wasagak isā (12) Ruwanasun mahabo mangulehi piḷiyaṭ ek kaḷandak isā pawu pere waeḷiyakhaṭ de payak isā Damiye (13) n wasagak isā aeḷi nāwakhaṭ de payak isā sāl ekaḍmanā ek patak isā aeḷi ekaḷosak isā (14) eknaṭ de pā baegin isā Damiyen ek baegin wasag isā waṭnāwaeri satarak isā eknaṭ eka (15) ḍmanā baegin sāl isā eknaṭ jiwel de pā baegin isā me weherhi bik sang himiyanaṭ wasaegi (16) n siwur sāhā ekkeneknaṭ ladu siwur sāhana kaemiyan bedā gatae yutu isā weher atsam de ja (17) nakhaṭ eknaṭ de pā baegin isā sāl ekaḍmanā ek pat baegin isā koṭa raekināwakhaṭ de pa (18) yak isā sāl ekaḍmanā de patak isā koṭa raekiyakhaṭ de payak isā sāl ekaḍmanāk isā je (19) ṭmawaṭ ek payak isā sāl ekaḍmanā de patak isā batge laediyaṭ ek payak isā sāl ekaḍ (20) manā de patak isā minḍi waejāermakhaṭ de payak isā waṭ minḍi sūwisi janaku isā eknaṭ ek pā bae (21) gin isā hawuruduwakaṭ piḷīwaraṭ eknaṭ ekkaḷand baegin isā sang-wali upaēnikaemiyakhaṭ (22) ekkiriyak isā sāl ekaḍmanāk isā pisana salayin doḷos janakhu isā eknaṭ Taloḷagae (23) min ek kirī de pā baegin isā salājeṭakhaṭ sāl ekaḍmanā ek patak isā dar nangā bat pak sa (24) layakhaṭ sāl tunaḍmanāk isā no pisae dar naengū salayakhaṭ isā gamanwar giya salayakha (25) ṭ isā eknaṭ sāl de aḍmanā baegin isā naengū darae bat pak salaya-khaṭ sāl ek aḍmanāk isā (26) pahāwaesijeṭakhaṭ de payak isā sāl ekaḍmanā ek patak isā pahāwaesi ekaḷosak isā ek (27) naṭ de pā baegin isā eknaṭ sāl ekaḍmanā baegin isā dawaspatā yalā-pasak dena kumbal pas (28) janakhaṭ eknaṭ ek kirī baegin isā mas maspatā pā dasayak hā kumbu dasayak dena pākumbalak (29) haṭ de kiriyak isā sāl de aḍmanak isā masakaṭ paeraehaenak dena paeraehaen dīyakhaṭ ek ki (30) rī de payak isā wedakhaṭ de tisaē senen niya paeḷiyāk isā Damiyen wasagak isā puhunḍā-wedak (31) haṭ de payak isā Damiyen wasagak isā manḍowu-wakhaṭ ekkirī de payak isā Damiyen wasagak (32) isā naekaeti-yakhaṭ de kiriyak isā Damiyen wasagak isā naepiyakhaṭ ek kiriyak isā Damiye (33) n wasagak isā dāge atsamakhaṭ isā gaṇajeṭuwakhaṭ isā karanḍ leyakhaṭ isā warjeṭu tun (34) janakhaṭ isā meknaṭ jiwel karandāegam isā warae dum malas

samnaṭ Damiyen wasag satara (35) k isā dāgehi waeṭ telaṭ me gaemin payalak isā dāgehi heḷ mal onāmal war de janakhaṭ me gaemi (36) n de kiriyak isā Damiyen ek baegin wasag isā masakaṭ ek siya wisi baegin mal dena mahanel (37) gowuwakhaṭ Sapugamiyen de kiriyak isā sittarakhaṭ de kiriyak isā dāge raknā raṭ laduwak (38) haṭ sāl ek naeḷiyak isā mahabudungehi dum malas sam sa janakhaṭ isā baṇ wajārana damī (39) naṭ isā aedura damīnaṭ isā damīn sa janakhaṭ isā meknaṭ Gutaēgam isā mahabudungehi mal (40) warakhaṭ me gaemin de payak isā Damiyen wasagak isā me gaemae dum malas samnaṭ Damiyen de wa (41) sagak isā man-gul mahasal piḷimagaehi pūṇā kaemiyakhaṭ isā kamas samakhaṭ isā eknaṭ de pā (42) baegin isā eknaṭ ekaḍmanā de pat baegin sāl isā dāgehi budi bisowaṭ tel gannā ek poṭāk (43) isā diya parahana ek tuḷulak isā piḷimagehid me tekme isā kamtaen ledaruwakhaṭ ek kirī (44) de payak isā sāl de aḍmanāk isā waḍu maha aedurakhaṭ Bonḍ weherae seṇāya isā aedura waḍu de ja (45) nakhaṭ isā sirwaḍu aṭ janakhaṭ isā uḷuwaḍu de janakhaṭ isā meknaṭ Waḍudewaēgam isā ka (46) ṭuwaḍu de janakhu isā eknaṭ ek kirī baegin isā miṇīr maha aedur de janakhu isā eknaṭ tu (47) n kirī baegin isā kambur de janakhu isā eknaṭ ek kirī baegin isā sunuboḷnaṭ Sunuboḷ dewāe (48) gam isā gaellan sa janakhu isā meknaṭ Dunumugama isā kam nawaēmae kaebiḷi jeṭakhaṭ ek kiri (49) yak isā sāl ekaḍmanā ek patak isā kaebiḷi doḷos jana-khaṭ ek aḍmanā baegin sāl isā mek (50) naṭ jiwel de pā baegin isā Nawaguṇa mahasaēyehi isa Naeṭewiya mahasaeyēhi isā Aembulu dāgaebhi isā (51) sāe gowuwan tun janakhaṭ eknaṭ de pā baegin isā me weherae uḍgalae yaṭgalae Aetweherae piḷiba (52) d dāgab aēy haemaendae daegae raknānaṭ Damiyen ek baegin wasag diyae yutu isā dāgehi isā piḷimage (53) hi isā batgehi isā mehekarana minisun isā piḷī isā poronā kasu isā hiskoḷ isā apulana rada (54) wun de janakhu isā meknaṭ Mangulaewae tun kiriya isā me weherae bad tuwāk gam bimhi mang wahawa (55) r kulī melāṭ sīme weheraṭ me ninda koṭ gatae yutu isā manggi wa piyagi wa no wadnā koṭ isā kaṇae waewae (56) diyawan tāk tanhi pere Demeḷ kalae pere sirit diya bedum me weheraṭ me gatae yutu isā me weherhi (57) bad tuwāk gam bim kawaru pariyāṇen ukas pamaṇu no diyae yutu isā gatu wan ranae no himi koṭ wehe (58) raṭ me nawatā gatae yutu isā dunuwan desyawanu koṭ me niyaemin tubū me sirit no ikmae waeṭiyae yutu.

122. Wewelkaeṭiya.—Çrī siri bara kaeta kula kot Okāwas rajaparapure (2) n baṭ kaeta usabnaṭ ag mehesun wū Lak diw poḷo (3) yon parapuren himi wū siri saṅg bo aga (4) puta siri saṅg bo Abhay maharajhu sat laengū tunwa (5) n hawuruduyehi . . . wap sand pere apa (6) wak dawas teru wasae am gam kuḷiyehi kamānak (7) mehi Demel weher pamaṇiyen dasa . . . . . . (8) nāyakayan kibi gam aep denamo . . . . . . (9) namehi aetuḷat tāk taenae kuhi pakama . . . . . . (10) kaṇ-ḍapalā so [ra] kam kaḷā tīrae koṭ genae dasa gaemae a (11) kapana gaṇā wa mārā upan daeyaṭ pāgakusaliyā (12) tabā maera hamarā paṭwanu koṭ īsā kaṇḍapala soru (13) n gat aya-

tiyen niyata ḷāk raṭ isā (14) gaṭ genae di elwan koṭ isā tirae no kaḷa dasa ga . . . . (15) ma attana pansālis dawasekin seyāgen paṭ (16) wanu koṭ isā soyā no gat dasa gamin ek (17) siyu pas wisi kaḷandak ran radolaṭ denu koṭ isā (18) no marā koṭu wadi (pa) milae panās kaḷandak ran gannā (19) koṭ isā no pohok ge daḍa gannā koṭ isā ran radolaṭ denu ko (21) ṭ isā akapā wahalaṭ giyāk gen danḍae panaes kaḷa (22) ndak ran gannā koṭ isā no pohok ge daḍa gannā ko (23) ṭ isā ge danḍ tāk atkapā paṭwanu kot isā pa (24) wū dāsasihin danḍ pere sirit se gam laddan pamaṇu (25) laddan me danannā koṭ isā miwun geri gon eḷa (26) wan maeruwan marā paṭwanu koṭ isā no marā sorā (27) genae giyaniyan koṭ owun owun kusalayen na (28) kaṇaya ha garanā koṭ isā tirae gāpan koṭ paṭwa (29) nu koṭ isā ḍaehaerin ara pikaṇata miwun geri (30) gon eḷawan haendinae aepae genae gannā koṭ isā (31) aṇa maeku pana rat kaḷa samar paḍiya siṭwana ko (32) ṭ isā me dasa gaemin . . . . hīn taman taman kaelaga (33) . . . . . ma ge la pama hula walanda parayara no ka . . . . . . (34) ra . . . . n koṭ isā me dasa gamaṭ wā dasa kaḷandak (35) . . katara pudu wanaku pi kenekun atagaṇin a (36) . . . genahi nawanu koṭ isā no yedena naka koṭ wā (37) na kenekun aeta aepa gena di paḷamuwa haemae aṇa (38) na paṭwana na paharanā koṭ isā me dasa gaemae a (39) katapa me ki tāk daeyan ikmae waeṭuṇa hawurudu (40) hawurudu patā illandanaṭ giya rada kol samda (41) [ruwan] keḷe kapannā koṭ waḍāḷa ek taen samiye (42) n ro rada sahiye hindanā hoḷaggam raksā . . . (43) kayā satu isā mega kap para kamur me loke (44) hi isā kaetiri ahimohi isā kuḍā salā arā (45) aetuḷu wū me tuwāk sam daruwan wisin mawā wasaka . . . .

123. Mineri.—A . . . . āta (45) rawaeru koṭ . . . . met ta yae se (46) no kaḷa wel kaemi karaṭ kaemi keneku (47) n aeta ekaku atin danḍae pans [i] (48) yak kaḷand ran lek mage sam daruwa (49) n gannā koṭ isā raṭae puḷup koḷ (50) tal koḷ aetnaṭ no kapanu koṭ (51) isā mataе tun aetaḷu raṭae no siṭi (52) wanu koṭ isā koṭ raekkan e (53) k atin pas piyawar [ae] (54) nā san onā isa paswanae

B . . . . tae (45) n samiye (46) n atin (47) Miṇihiriya (48) ṭ me (49) attā (50) nī paera (51) hara dun (52) mahayi.

124. Attanavāla.—Siriwat (2) apiriyat (3) . . . na u (4) rahi tā (5) k [ae ta] kula pā (6) mil [i] kaḷa O [kā] (7) was parapure (8) n baṭ rad puru (9) muwanaṭ ag me (10) [hesu] n wū (11) rana . . ma [Si] r [i] sa (12) nga bo maharad hu (13) urehi dā kaeta [ku] (14) la kot w [i] yat da (15) ham niyae kaḷa . . . .

128. Broken pillar at Anurādhapura.—A. Abhā Sala (2) mewan ma (3) rama.

B. te nawan (2) naṭ neru (3) . . . . .

C. lū kāha (2) pul yā (3) saeda.

129. Slab from Anurādhapura.—Çrī upāsakayan (2) lokanāthayanṭa ran (3) dae hanae dan eka aḍa (4) eka aḍmanak puda bat (5) hā eka huṇ de aekekae (6) mal hā wamba . . . .

(7) kaḷa āturayan bat no (8) genae esu waḷan koṭ (9) bat gannā dasa . . . .

135. Dewanagala.—Siriwat apiriyat lo ikut guṇa mulin uturat wū Damba (2) diwuhi an kaet kula paemili kaḷa Okāwas parapuren baṭ (3) kaeta usabnaṭ agamehesun wū Lak diwu poḷoyogen parapuren himi (4) tumā saraṇa tisara sin gat raja mudun wisesa wū sāha tedin hira (5) paḷa kelin mehesu radol daewin daewiṇa raja wīra . . . .

137. Galwihāra, Polonnaruwa. — Apa Budun kalpa çata sahasrādhika caturasa [ṃ] khyaparimitakālayen sama tisa param purā Māra saṅgrāmabhūmi wū mahābodhi pa [r] yyaṃkārūḍha wāe durwwāra sapa

(2.) riwāra Māra parājaya koṭae sarwwajñāpada prāpta wae pansālis hawuruddak dawas caturthī pak mahā meghayak seyin waeḍae siṭae ane

(3.) kakalpa koṭi çata sahasrayehi keleçāçanin da sewemin siṭi satyayan dharmmāmṛitawarshāyen niwamin sakala Buddha kṛitya nimawā Kusinārā nuwarae abiyeshi Ma

(4.) lla rājayange sālawanodyā [na] yehi nirupadhiçesha nirwwāna dhātuwen diwi niwi sāra siya supanaes hawuruddak giya kalae Waḷagam Abhā mahā rāja dawasae paṭan ekwā dahas su

(5.) panaes hawuruddak bhinna nikāya wae çāsanaya piriwemin siṭi kalhi Mahāsammatādi paramparāyāta sūryyawaṃçodbhūta rājādhirāja naikadigabhiwyāpta yaçomarīcīn wirājamāna

(6.) Çrī Saṃghabodhi Parākramabāhu maharajāṇan sakala Laṃkātelehi ekarājyābhishekayen abhishikta wae wijṛimbhitapuṇyarddhi aeti wae rājyasukhānubhawa koṭae waḍanuwan

(7.) ajñāna durjñāna mūlaka apratipatti dushpratipatti wisha wega wihata wae apāyānnawana çāsanāwacara kulaputrayan daekae supariçuddha Buddha çāsanayehi māwaeni ājñā ca

(8.) krawarttiyak hu me . . la ni kiluṭak daekae udāsīna wuwa hot Budu sasna nassi boho sat hudu apāya bhāg weti pas wā dahasak pawatnā Budu sasnaṭa mā wahal wuwa maenaewaeyi

(9.) prajñā purassara karuṇāyen saṃcodita hṛidaya aeti w [ae] dosena warjjun kawurun wahalkoṭa apāgata kaḷaṃka wae pas wā dahasak pawatnā paridden kerem do hoyi sitā akhaṇḍacchidratādi wiwi

(10.) dha guṇa gaṇāṅga saṅgata koṭae rakshita warddhita poshita çīla skandhādi laukika guṇa ratnālaṃkārayen samalaṃkṛita wū Udumbara giri niwāsi mahā Kāçyapa mahā sthawira pramukha mahāwihārādhiwāsi

(11.) bhikshu saṃghayā daekae owun wahal koṭae Budun wisin anujñāta Buddha kalpa Moggaliputtis mahaterun wahal koṭae pāpabhikshu nirmmaḷa naya koṭae dullabayi maeḍae çāsana mạ

(12.) la wiçodhā tritīya dharmmasañgāyana kaeraewū Dharmmāçoka maharajahu me [n] anekaçata pāpa bhikshūn çāstraçāsanayen apagata koṭae shaḍ abhijñādyaneka guṇa gaṇopeta mahākshīnā

(13.) çrawayan aeti kalhi pawāhaya rājayan wisin mahotsāhayenudu samañga no koṭae gatahuṇu tun nakā samañga kirīmen ek nakā koṭae jetawana mahāwihārādi no ek maha aegi wi

(14.) hāra Lak diwae tanhi tanhi karawā ehi sahasra saṃkhyātikrānta maha saṃ [gha] yāwāsa karawā nirantara prawṛitta dharmmāmisha dānayen upasthāna keremin saṃghadarçana prabhawa prīti prāmodya rasā

(15.) swādayehi lola wae kālānukālayehi paushathāñgaçīla samāpto wae wihārayaṭa eḷabae sannipatita saṃgha madhya gata wae tad darçana prasūta prīti prāmodya rasāswāda koṭae mā wisin mahotsā

(16.) hayen sākat wū me saṃghāma çriya pas wā dahasak abhinna wae pawatnā paridden matu wana saṃghayā da apramāda wae widarçanā dhuraḷayehi yodī alepa cajatādi guṇen yukta wae waḍanā paridden

(17.) awawādānuçāsana koṭae çāsanaya rakshā kaḷa maenaewaeyi yukta wyakta guṇopeta waekarana ārādhanā da asā Mahā Kāçyapa mahā sthawira pramukha sthawirawarayan mae wisi

(18.) n pramāda wihārīn awakāça no labana sandahā dharmmawinaya sandahā koṭae āedurol da no wihidae kaḷa katikāwati . . . gaṇadeṭu terawarun wisin tamatamā nisā wana antewāsika saddhiwi

(19.) hārikayan aturehi nisadennaṭa nisayen mindennaṭa yogya wae wasannawun pamā no wiyae dī grantha dhurayehi yodā yaeṭat piriseyin winayen kudu sikha hā pāmok da suttin da sadham sūtratraya anumāna

(20.) sūtra sadā wanapot piriheḷiyae no dī gaṇa saṃgaṇikādīn duru koṭa grantha dhurayehi (yehi) yedennawun wisin udu satatayen wiweka wat piraewa maenaewaeyi wadāḷa baewin tun welehi i

(21.) riya eka manā siṭi pirisudu koṭae kāgiyā si ādi wū kamaṭa hanekhi yedī de tun palahak huṇu ganwā dawasakaḍa no koṭa wiweka wat purawā attānam ewa paḍhama parirūpe nivesaye yi wadāḷa baewin tama

(22.) tamā da me ki guṇañgayehi wesesin yedī at waeḍa parawaeḍa sādhamin kī paridden granthadhurayen waeḍiyak koṭa gata no hena antewāsika saddhi-wihārikayan lawā mul sikha sekhiya wana

(23.) pot karawā sikha waḷanda winisa aswā samasin samasae ādyanta koṭae samanā wicāḷa taenaeka kiyannaṭa pohosat karawā dasadham satatayen menehi karawā yaeṭa ki wiwekawat udu

(24.) purawā çak [ti] pamaṇak hadārā nimi kalae caritānukūla kamaṭa hatak uganwā widarçanā dhurayehi mā yodā catu saṃpajaṃku kathāyehi wadāḷa paridden dawas yawanu koṭae paewaetwiyae yutu

(25.) heraṇan udu heraṇa sikha sekha . . dasa dham sutta wana pot keḷa asā no pirihelā pariharaṇa karanu koṭae yedā wiwekawat udu purawā hikmaewiyae yutu mewun haemae denā mae ge no haemmena wae

(26.) dae maw piya de denā hā mese mae ek kusa hot kaṇawaenda bunangana bunun hā sabramsarun hā mehekaruwan piṇisae ahara siṅgāyana gamanak hā me kiwaewun mae rogi wuwa behedak hā sabum

(27.) saruntạ behet pasa siṅgāyana gamanak hā paewaerū taenakaṭa piritaṭ yana gamanak mut meyin meyin piṭat kaṭa yutta kaṭa kāla wikālayehi aetgamaṭ samu no diyae yutu gilānādikatraye

(28.) n piṭataṭa yannawunṭa samu det hot awyaktayanṭa samu dena upādyāyanṭa dukuḷā aewaet wadāḷa baewin hudu awyaktayanṭa mae samu no dī poho pawaruṇu hā āpattyanāpatti mātra

(29.) yak dannā wyakta saṅga kenakun mula koṭa samu diyae yutu na gaṇayekin āsaṅga kenakun tamā samīpayehi wasawan hun taenae hamanera nē gen wat ki

(30.) no paewidi kenakun daekae mut no waesaewiyae yutu sthawira na wamawya mahā mae saṃghayā wisin mae maendina yaemae sati sati sampajakuyen yut nindi sewumin sirirū

(31.) satapā aluyaemae naeṅgī kamaṭa hanhi yedī hindae siṭae sakman kirīmen dawas gewā puhuṇu gat piriwahā siwurū sakasā haendae perawae daehaeti kisa

(32.) nimawā dāgab māmbo aṅgaṇawat udu aeduruwat terawat gilanwat senasunwat aē kandawat udu sapayā da wana hot bojun hal eḷaebae kaenditi waḷandā

(33.) bojun halae watāwat nimawā ekbittehi pat pot balanuwa getta marajan namakaranu wana pasa bojunu wan āe ikman kaṭa yutu aetiyawun mut sessa

(34.) wun kaenditi waeḷaendū ikbittehi kamaṭa hanhi yedī dawas yawā pas bathi duki niyāyen grantha widarçanā dhurayehi yedī gihi minis paewijiyan hā saṃsaṭṭha

(35.) no waewat welā dakwā dawasyawā doriya wa no pobonā karuṇakaeta mut wat wirikaṭa laebī raeswū wan wisin udu sannipātitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ dhammī vā ka

(36.) thā ariyo vā tuṇhibhāvo yi wadāḷa baewin dharmmakathā manaskāra dekin piṭat tiraçcīna kathā hā kāma witarkkādi pāpa witarkkayen no yedī perae yaemae da baṇa kiyā na kiya wana asa

(37.) na dharana dharmmakathā kirīm āe no sis piyewin hā widarçanā dhurayen gewā maendiniyaemae sapat sandae sati samapaja [ṃ] kayen yut nindi sewiyae yutu piṭatawiyae yutu kaṭa yuttekin e

(38.) bena maṅgī paewijiyan wisin pasili pael piḷimage āe kaepa taenekhi laegum gata yutu haemae welehi mae kipi sitin wat keḷi sitin wat no sarūpa tepul kisi wak hu hā no biṇiyae yu

(39.) tu mawunudu wuwa wi . . . bhāgayan hā d[ī] malakudu wuwa ḷadaru bālayaku ha daru hasa ga nobiṇiyae yut[u] waeḍi

mahallawun no danwa mehe karuwanṭa daehaewilī no wiyae yutu tamā ayati yakaduru bhallan anu no danwa an

(40.) naṭa no diyae yutu gasan yan nak . . hu wisin mahalu saṅgun genemī nasnaṭa sudusu prikarakara . . . . . . athi aeta mut aturehi waesi awaḷawiya wigaranin mae no temen taen eḷaebiyae yutu ebandu pi

(41.) rikaraka çatasaruwan we . . . la wiyekin maeyāe yutu nawa y[u]t[u] e tuna gana tu [ṃ] wewa niki da ta watu . . . smi hasa nisa samī mihita mattanta vaddhati yī wadāḷa baewin sināwaṭa nisi karanek

(42.) hi duhasa no wihidae muwa wasae satuṭu pamaṇak daekwiyae yutu tamā wana wehera sanhindena ayi karaṇa baehaera no wahaḷakaṭa yutu an weherae sanhindena ayi karaṇa tamā no ne siṭiyae yutu ka

(43.) l lekha asaṃjantena apamattena bhikkhunā kṛippiye win kaeta bā āmisatvāya lolatā yi wadāḷa baewin kaepa passehi du lol baw no kaṭa yutu dahagab mahāmbo aē wandimi

(44.) n ganda dukha . . . . aē pudamin daewuṭu waḷandamin pākassehi lamiṇa no biṇiyae yutu aetgamhi gihi minisun hā wa sa piḷibada kathā da wisabhāgakathā da no kaṭa yutu idhekaso saṃghaga

(45.) to pi acittikāra katā there bhikkhū ghaṭṭhayanto pi tiṭṭhati saṭṭhayanto pi nisīdati dvijako (?) pi bhaṇati byahyatike bapako pi bhaṇati kumārassa pī siraṃ parāmasati yi anyata

(46.) ra nidesahi wadāḷa baewin saṅga maendaṭa eḷaebiyā hu wisin udu werin ew siwuren ciwa no ghaeṭiyae yutu mahalu saṅgun hā biṇuwa manā karuṇaka āta ādara dakwā itā no ḷawae naemi siṭae sa

(47.) t no wanā biṇiyae yutu kisi taenekhi du komarun werae at lā no saenaewiyae yutu padhan gherehi wasanu wanaṭa wikhewa no koṭae hādaēriyae yutu pabbājentā sodhetvā pabbāje

(48.) tha sodhetvā upasampādetha sodhetvā nissayaṃ detha eko pi hi kulaputto pabbajañca upasampadañca labhitvā salamaṭi sāsanaṃ patiṭṭhāpeti yū baewin piriksā paewiji kaṭa yutu pirik

(49.) sā upasampatti kaṭa yutu piriksā nisidiyae yutu kamāya han pamaṇak durbhaṅga samādan wiyae yutu mekī tāk watae no risin pawatuk udu ayuṇu no kīyae yutu yam kenek me kaḷa katikā

(50.) wathi no hikmae waradaṭa pawatit nam tun yaelak dakwā waradaṭa nisi daṇḍuwam karawā awawāda koṭae naewaetae da ese mae pawatit nam nisi no dī masak dakwā hinduwā winayānukula paewae

(51.) tmak naeta hot un kerehi no baendi haeraewiyae yutu gaṇadeṭu terawarun wisin udu taman tamanṭa yedū dhurayehi pamā wae saṃghāyā hikmawā no lu lāt hot mahaterawarun yedū da[ṇ]ḍuwam kaṭa yutu . . çrī . . . . .

138. Galāṇḍawala :—Çrī siri saṅgabo Parākramabā (2) hu wat himiyan wahanse e (3) me wātā waḷamaṭa wadāḷa galla (4) rīm asārā hengayen maeta ta (5) . . rae waelleṇ maetae hā meki hi

(6) tu ḷatae kuṭū kaṇa bāyae wahala (7) kae dañgekae sorakamae yat (8) taçutra kaḷa ekek çri (9) rājadrohiyāye (10) . . . . kumburae . . . .

143. Dambulla wihāra :—Çrī siriwat apiriyat lo ikut guṇa muḷin uturat Dambadiwuhi an kaet kula pāmili kaḷa yakshapraḷaya koṭae Laṃkāwa (2) manushyāwāsa kaḷa Wijaya rāja paramparāyen ā Lakdiw poḷoyon parapuren himi nomin guṇa gaembara teda nisal (3) somiguṇa panad . . udapa sat set kulaṇu dan yasa sirin yut wīrarāja Niççaṃka Malla Laṃkeçwara Kālinga Parākramabāhu (4) cakrawarttīn wahanse udāgal mundun pat riwi maḍulu men satur anduru durulā siri Laka ek saet koṭae perae no (5) bada karawuwara dī muḷa wū Laṃkawāsīnṭa pas hawuruddakaṭa aya haerae diwel wahal sarak pamuṇa parapuru hā hawurudu (6) patā pas tulā bhārayak baegin ran ruwan mutu ridī aē no ek wastu hā dī dustha Laṃkāwāsīn swastha karawā tawa da matu (7) wana raja daruwan karawuwara waḍā genae Laṃkāwāsīn dustha no kaḷa maenaewaeyi sitā utte amuṇaṭa aya ekamuṇu tu (8) n paēḷa hā maṇḍaran sāka hā maende ekamuṇu de paēḷa hā maṇḍaran satarak hā paesse pas paēla hā maṇḍaran tunaka baewin a (9) ya gannā niyāyen hā kaeti aya da kaṭu kaṇabā aya daku wajra jīwikā heyin haemae kalaṭa mae no gannā niyā (10) yen hā wyawasthā koṭae dasa kam kaḷawunṭa dena hira sanda pamuṇu weyan miyan wisin sopadrawa wū talpatae liyā diye bae (11) ndi hiri se no koṭae un unge waṃçānuyāta wae boho kal pawatnā niyāyen tambapatae pamuṇu hasun liyawā dī tāmbra (12) çāsana pawat karawā Laṃkāwa tun yālak paedakuṇu koṭae gam niyam gam rājadhāni da giridurgga wanadurgga jala (13) durgga paṃkadurgga da at ambulu pakak se baḷā gaēniyak udu anaengi ruwanak genae yana kalae kumak dayi no kiya (14) na niyāyen gam wal nishkaṇṭaka koṭae me Lak diwa semehi tabā dwanda yuddhāçāyen Pāṇḍī raṭa de warak waeḍae bhaya (15) pat wū Pāṇḍya rājayan ewū rājakanyāwan hā hastyaçwādi paṇḍurā hā genae Coda Gauḍādi no ek deçayehi guṇa kae (16) maeti rajadaruwan hā guṇen mitrasanthāna koṭae guṇa no kaemaettawunṭa taman wahansege çauryyātiçayen mae bhaya eḷa (17) wā e e raṭin bisowarun hā paṇḍuru genwā muḷu Dambadiwae da pratimalla rājayan naeti heyin Rāmeçwarayehi waeḍae hindae (18) tulābhāra wastu dānayen ese no saḷa muḷu diḷindun sit purā e tanhi boho kalak pawatna niyāyen jayastam (19) bha koṭae niga taḷa . . . . yen dewālayak naṃwā siwuranga senanga piriwarā naewaetae Lak diwa waeḍae piṭatae saturan naeti bae (20) wi[n] di . . . wamatae . . . . sasaturan aewa da yi sitā Dambadiwae Lakdiwae no ek tanhi satra naṃwā niraturu wū dan watu (21) . . . . ḷu . . . . nd . . . . purā boho kal hinnawa tubū tun nakāhi saturuwan samanga karawā tewaḷā Buduwa danda wedae na (22) ka . . . . tu . . ra çāstra da pawat karawā perae rajun dawasae dup parihāṇayen naesī giya wehera maha saē (23) . . . . [Anu] rāḍhapura Nuwara Dewanuwara Kaeḷaṇi Miyaguṇa no ek wehera karawā ananta wast[u] . . . . yāpa . . . (24) karawā . . .

. . . hārayehi da gal . . no hot hun siṭipiḷima . . . . . . paḍeka . . sana ranmaya karawā sa (25) t lakshayak dhana wiyadam koṭae maha puda karawā s[u] warṇna giṭi guhā yaeyi nam tabā karawā wadāḷa çilālekhayayi.

145. Ruanwaeli Dāgoba, Anurādhapura : — Çrīmat wū tyāgasatyasatya çauryyādiguṇagaṇayen asādhāraṇa wū Okāwas raja parapu (2) ren ā Kālinga cakrawartti rājawaṃçayaṭa tilakāyamāna wae Siṃhapurayehi sajāta wū Niççaṃka (3) Malla Kālinga Parākramabāhū rajapā wahanse swawaṃçayaṭa pa (4) ramparāyāṭa Laṃkā dwīpayehi ek sesat koṭae Mālu Parākramabāhu wahanse pū (5) rwwa rājacarita ikmae kaḷa ati dasa awinayen pīḍita wū diḷindu wae gos so (6) rakam koṭae jīwatwana boho janayā jīwitāçā haerae sorakam karanne yanā (7) çāwen wedaeyi ran ridī masu ran mutu maeṇik wastrābharaṇādi wū un un kaemaeti wastu hā (8) sarak gam bim dī abhaya dī sorakam harawā sesu boho janayā da ēē dukkhayen galawā me se (9) mae wiwidha wicitra wastu dānayen sanātha koṭae mā dun deya sthira koṭae tawa da waeḍiyak samurddhawa çatamanā (10) wēdayi awurudu gaṇanakaṭa aya haerae wadārā tun rajayehi mae haema kalaṭa kaeti aya haerae wadārā mā da (11) wasaekāt no singā suwase wisuwa maenaewaeyi perae rajadaruwan no kaḷa wirulesekae tulābhāra naengemī sitā wadār (12) ā urehi dā Wīrabāhu mahāpāṇan wahanse hā agamesun Kālinga Subhadrā bisowun wahanse (13) hā saha woṭuṇu abaraṇin saedī taman wahanse hā tun denā wahanse tulābhāra naengī sat ruwan hā aetaḷu ridī tiram hā anantakoṭae (14) rāja wīthiyehi ne swāmin mahādāna warshā pawatwā tun rajayehi boho koṭae Niççaṃka namin satra naṃwā anna dāna da niranta (15) rayen pawatwā siyalu diḷindu bhaya sorabhaya kaṇṭakabhaya durukoṭae Lak diw wāsīn haema denā suwapat koṭae çā (16) sanayehi da duççīlayan da utkaṇṭhitayan da pahanowanne pratyaya lobhayen hā kaṭayuktehi bhayin bawa dae (17) nae çāsanaya kiluṭu no koṭae siwuru haḷawunṭa kaṭa yutu dunaetae ran piḷī yakaḍa bat bijuwaṭa sarak ādi wū dāe da (18) laebeyi sammata karawā wadārā suçīlawahansewarundāeta da palibodha no wuwamanā wedayi obagē nāewaedāeyanṭa no e (19) k wastuyen sangraha koṭae siwu pasayen dāna prawāha paturuwā mesē lokaya da çāsanaya da semehi tabā Pulastipura (20) yehi waeḍa wasana seyek Ruwanwaeli dāgab wahanse dā wandanā piṇisae siyurañga senañga piriwarā mahānubhāwayen (21) taman wahansēṭa satarawannehi nikmae dāgab wahansē penena mānayehi dīmae wāhanayen baesae çrīpādayen Ru (22) wanmaeli maḷuwaṭa waeḍae maḷuwehi waeli tawarannā sē ananta mutu atuṭae waeli talāpiṭānan kusum pudunnā se ran (23) mal ridīmal sat ruwan sisārā niraturu koṭae pudā anaengi paṭa kaḍa patākāyen dāgabaṭa ātapaniwāraṇaya koṭae sisā (24) rā niraturu koṭae kapuragoḍa goḍa koṭae pahan pudā taliyan tel suwandatel ādiwū telin satiyak pahan pudā (25) mese mae kaḷuwael dumin suwanda malin pudā siwu daē gandin sisārā piribaḍa genae satalis lakshayak masu ranin pūjā (26) koṭae nuwaraṭa hāt pasin sat gawwak pamaṇa

taenae hāema satun no maeriya haekkaeyi abhaya dī bera lawā dolos (27) maha waē taenae masunṭa abhaya dī Kāmbodīnta ran piḷī ādi wū kaemaeti wastu dī pakshīn no badana niyāyen sa (28) mmata koṭae pakshīnṭa abhaya dī prītīn dā wandanā wēlehi ēhi Bauddha dewatāwan saha mīnhā baṇannā duṭu minisungē (29) prītighoshaṇā asā e wēlehi upan Buddhālambana prītīn Lak diw wāsīnṭa naewaetae hawuruddakaṭa aya haerae ēhi si (30) ṭi lokē arak mēnāwan adhikāra koṭae unda pudā Mirisawiṭi ādi wū wihāra karawawayi ananta wastu hā wī (31) siyagaṇan yāḷa dī siṭuwā nuwara dewunuwarak se peraparidden sajjita koṭae wadāḷa niyādameṭa sitin pūjā kaḷa (32) naṭa Bauddha dewatāwangen me mae lesae ārakshā aeti bawa da daenae matuwana raja daruwanudu wisin nuwarae wihāra (33) wihārawāsīn lokaçāsana sanātha koṭae rakshā kaṭa yutu.

Çrīdhāmnā ratnacaitye pacitim avikalair (34) yyena lakshair dhanānām
catvārimçat pramāṇair nnirupamaracitām vīkshya sāndraiḥ pramodaiḥ
pratyakshāṇye, (35) vanaikāstutim akṛita tataḥ prītacitto' yam abdam
Laṃkān Niççaṃkamallo vyacarayad akarām Çrī Parākrāntabāhū.

145*b*. Ruanwaeli Dagoba pavement, east side :—(1) cakrawartti hu . . . . (2) ma apa me tuwāk pa sudusu dasa siya (3) la lesin tubu mahawa tubu muḷulla bandahayen (4) . . Parākrama samudra . . . . hak . . . . (5) . . . . . ādi wū alut waē manā ek tenae mahawa paha (6) ho wa lae haeli bandawā Lak diwae muḷulle (7) . . . . . pano mahāwihāraya ādi wū no ek dahas (8) . . . . . dāgaba yae (?) Ratnāwali dāgaba saeti (9) . . . . . mahā dāgap da abhinawa koṭae . . . . rawā (10) kaepa . . . ḷayan ādi wū dāe karahi Anurādha . . . . (11) sāe wahanse atu wū aneka . . . . . . (12) . . . . . . wadārā Demaḷun baesa . . . . . (13) . . . . Lak diwaṭa awut Demaḷa ke . . . .

146. Lion at Polonnaruwa :—Çrī wīra durāja wīra weçyābhujaga Nissañka Laṃkeçwara Kālinga cakrawartti swāmin wahanse waeḍae hun wīra siṃhāsanayayi.

(2.) Siṃhāsanaye waeḍae hun kalae pot warana aetuḷu wū kāyasthayanṭa sthānayayi.

(3.) Siṃhāsanaye waeḍae hun kalae pradhānayanṭa sthānayayi.

(4.) Siṃhāsanaye waeḍae hun kalae senewiradunṭa sthānayayi.

(5.) Siṃhāsanaye waeḍae hun kalae aepāwarun hindina sthānayayi.

(6.) Siṃhāsanaye waeḍae hun kalae yuwarāja wa siṭi . . . . . n wahanse hindina sthānayayi.

(7.) Siṃhāsanaye waeḍae hun kalae asampaṇḍi bhāraka māṇḍalikawarunṭa sthānayayi.

(8.) Siṃhāsanaye waeḍae hun kalae kaḍagoshṭhiyehi aettawunṭa sthānayayi.

147. Frieze around the Thūpārāma :—

Upper portion.—I.

(1.) Çrī Kālinga nṛipaḥ Parākramabbhujo Niççaṃka Mallaṃkṛitī vṛittacaityagṛiham Pulastinagare Laṃkeçvarataraγatana . . . . ra . . . . na girim mahā dubhuttama . . . . bha.

(2.) s sarvvathā tat sa grāma paricaya dana nṛipatibhis saṃrakshyatām bhāvibhiḥ.

Okāwas raja parapurehi [Sūryya] waṃçayaṭa tilakāyamāna wae rajapiḷiweḷin rajja ladin

(3.) woṭunu paelaendae maha raja tan pat wū Niççaṃka Malla Kāliṅga Parākramabāhu cakrawarttīn wahanse Çrī jayagopa mahārājayan wahansē nisā Pārwwatī mahā dewīn waha

(4.) nse kusen ekoḷos masin puṇu pohoyae upan keṇehi sa . . . . lakuṇa manā nakat mohota dae . . . . . . tilakayak lat miyi piyānan wahansē wadāḷa . . . . .

III.—(*Running west to left of cut upper tier.*)

(1.) karawuwara di muḷu . . . . . . pas hawuruddakaṭa aya haerae wadārā diwel wahal sarak pamu

(2.) ṇu parapur[u] wastrābharaṇādī no ek wastu dī perae . . . haerae te . . . wahal sarak ādi wū sarwwa

(3.) swa . . radol koṭae wo . . . . wā . tā un un gē da kamun wu ran hama deya . . . . tayaegi un un

(4.) ṭa mae [daru darae] wadārā mattaṭa da wyawasthā koṭae kaeti aya da kaṭu kanabā ayae dayae ca . . . wikrayae yi haemae ka

IV.

(1.) laṭa haerae wadārā no ek wastu

(2.) dī mahājanayā samurddha koṭae so

(3.) runudu jīwitāçā haerae sorakam

(4.) karanne dhanāçayen wedayi.

Lower portion.—II.

(1.) . . . . miyi sitā wadārā Dambulu leṇaṭa waeḍae.

(2.) siṭi piḷima . . . . nakhārat gāwa . . . Lak [di].

(3.) wa . . . . m wehera deṭu mī warū

(4.) . . . . . . ananta wastu parityāga koṭae.

(5.) . . . . yāṭa siwu pasayen dassa . . na koṭae dharmma dhara çāsana

III.

(1.) [dha] ra wasana waranaṭa anurūpa p[r] awṛitti dī wadārā pi dā pātrayā tun wahanseṭa ta

(2.) wahanse urehi dā yuwaraja wae sa . . . . [W]īrabāhu mahāpāṇan wa[hanse] . . . pe . . . un wahansē gaḷaw[ā]

(3.) nasanā hā anaeṅgi ruwa . . . . . . sa poho pūjā koṭae.

(4.) Lak Wijaya siṅga senewi tāwurun[āwan] . . . .

(5.) sammatayen nawara'na dī . . . . . . ratu:ae talawun . . . .

IV.

(1.) . . . . s lakshayak ya
(2.) wedaya stuti kaḷa tanhi dāgabak bandawā ra
(3.) woṭunna dewatāwan siṅgāwehi mae ta
(4.) mae taen mae balā anāthayan sanātha koṭae

VII.

(1.) . . . dada no ek taenae dharmmādhikaraṇa lawā . . . . so niwāraṇa koṭae lo waes

(2.) san anācāra koṭae no nasnā piṇisae rājādwārayehi sadācāra silāle

(3.) khe karawā mawun piyan sē lo sasun raknā . . . . . Sakyarāja guṇayaṭa

(4.) . . . . . sikhi senaṅga paksha pāta çarīrayan ka . . . hayi tun rajayehi

VIII.

(1.) tan weḷa gattawun daekae munṭa sesu rajadaruwan hā samasampat demi yi ran ridī waḷan mutu maeṇik ādi no ek sampat dī haemae denā suwapat

(2.) koṭae Coḍa Gauḍādi no ek deçayehi rajadaruwan karae bhaṭṭayan yawā dwandwa yuddha ilwā da no ladin piṭatae saturan naeta me wiṭae dinuwa manā kele

(3.) sa saturan wedayi sitā waeḍae wasana Pulastipurayehi Niççaṃka saetrayayae Brāhmana saetrayayae bahujana satrayayae yanādī no ek dāna çālā karawā ridī ran

(4.) waḷan ridī kota da ridī waeṭa wil ādī no ek wastuyen kap ruk se sarahā maha perahaerin ishṭa bhojanādi maha dan watura pawatwā Anurādhapurayayae. Çrī.

148. Galpota, Polonnaruwa :—

Margin.

Çrī Kāliṅga cakrawartti swāmīn wahanse aeti kala Niççaṃka	. . . .	bhaṭayan lawā adhi kāra koṭa danwū mandi nāwan Säegiriyen

genwā çilālekha galayi.

A. (1.) Çrī dharmmassoyaṃ sarbbalokaikamānyaç çreyo dāyi sarbbadā rakshaṇīyaḥ

bhūpālendrān yācate kīrttihetor bbhūyo bhūyo Vīra Niççaṃka Malla[ḥ].

(2.) Çrīmat anat utum guṇa geṇen hiwi Okāwas raja parapuren wū ākāçacārī Kāliṅga cakrawarttin wahansē kulenā Wijaya rājayan Budunge niyo

(3.) gayen dewiyan wisin arag gannā ladu wae Lak diwu baesae yaksha praḷaya koṭae manushyāwāsa kaḷa ek dahas sat siya khawurudu giya kalhi Budu Bosat

(4.) Sakwittan upadanā utum Dambadiwhi Kāliṅgu raṭae Siṃhapurayēhi memae rajaparapuraṭa tilakayak bandu Çrī Jayagoparājayan wahansē nisā Pārbbatī

(5.) mahadewīn wahansē kusen ipaeḍae raja peraharin waeḍī taman yona parapuren himi Lakdiwae raja karanu maenaewaeyi Lak diwae kulaje ka maharajun a

(6.) yadamen maha peraharin me Lakaṭa baesae āepā himiyā tanaturu raja isuru windimin çastraçāstrāgamasakala kalā widyāyehi nipuṇu wae raja pi

(7.) ḷiweḷin abhishēka ladin woṭunu paelaendae maharaja tan pat wū woṭunu mangulehi ahas kus puraminā maha mē kae lada kipī baelū paminekin wi

(8.) suruwā baewi lo waessan aesaṭa tiyuṇu aṇasak aeti kriḍāwanayehi idiriyaṭa kakarā pinū kururu saeḍa waelasinna diwu kaeḍī siya sat[u]nhā saemaengae

(9.) pawiṭae heḷu mahā tada teda alti nirudaka katarehi da paen wuwa maenaewaeyi sitū keṇehi mae akālameghayen mahawaturu pawat baewin kaemaeti taenin

(10.) paenū ranasiṃha rāja wikrama aeti samudra kriḍāwaṭa gona waeḍi taenae abhimukhayehi paemuṇu mahapoḷaṅgaku samīpawū sē napurayaeyi pahawae to mae toṭa

(11.) tudussa danayi wadāḷa basaṭa tamā mae tamā ḍaehae diwu pidū baewin alaṃghaniya ādeça aeti duṭu keṇehi mae satuṭu wae koñcanāda koṭae mangulaetu tamā mae piṭa du

(12.) n baewin duṭu mahā mahimā aeti Siri saṅga bo Kāliṅga Parākramabāhu Wīrarāja Niççaṃka Malla Apratimalla maharajapā wahansē Udāgal mundun pa

(13.) t hiruhu sē satur anduru durulā bahu janayā muwa piyum pubudu koṭae anat rajasirin Çakra dewendrayā sē somiguṇen pun sandaha se dhīra

(14.) tāyen Meruwa sē gaemburu baewin sāgaraya sē kshāntiguṇen mahapoḷowa sē lo waessan pinin upan kap rukak sē waeḍae siṭae apagē waṃçayaṭa

(15.) parapuru mē Lak diwuhi bahu janayā aturekae samahara rajakenekunge durnnīti waçayen kulācāra dhanayen pirihuṇu sē . . nuyi mahā karuṇayen owu

(16.) nṭa kulācāra tabā dī pas hawuruddekae aya haerae ket wat aya gannā kalae perae rajun dawasae waḍā gannā aya haerae uttē amuṇaṭa ekamuṇa tun pāela hā ma

(17.) ṇḍaran sāka hā maende amuṇaṭa ekamuṇu de pāeḷa hā maṇḍaran sataraka hā paessē amuṇaṭa ekamuṇu pāeḷa hā maṇḍaran tunaka baegin ganut mut waḍā no gannā niyā

(18.) yen hā dukin harana sehen kaṭussara aya haemae kalaṭa mae no gannā niyāyen hā wyawasthā koṭae kahawuṇu tamba loho ran ridī mutu maeṇik wastrābhara

(19.) ṇādi anēka dhana warshāyen diḷindu gim niwā diwel wahal sarak pamuṇu parapuru ran ridī waḷan gehila ādi boho sambana tabā dī amātyādīn aeti

(20.) koṭae tun rajayehi boho kal apawat maha waewu aeḷa awuṇu bandawā e ē raṭae subhiksha koṭae ehi satwayanaṭa abhaya dāna dī pisamburuwa tada haerae

(21.) no ek janapadayehi dharmmādhikaraṇa lawā anyāya niwāraṇa koṭae sorun udu sorakam karannē dhanāçāyen wedayi un un kaemaeti wastu dī corabhaya

(22.) duru koṭae wal waessan pael waessan haemae taenae mae sādhā kaṇṭaka çodhanaya koṭae Budu sasnehi da naya winaya wū paridden duççīla kaṇṭaka paha koṭae lō

(23.) kaçāsana nishkaṇṭaka koṭae suçīla mahasanganaṭa siwu pasayen upasthāna koṭae hawurudu patā mahaṇuwam karawā katthina dāna dī dewadāna darukusalān maṅgakusalā

(24.) n pera paridden tabā dī sasnaṭa da boho waeḍa sādhā dī dharmmadhara çāstradharayanaṭa anurūpa wṛitti dī dharmma-çāstra da pawatwā mesē losasun waeda boho kal

B. (1.) pawatnē rājawaṃçaya nisā yaeyi Kāliṅga raṭa yawā Soma Sūryya waṃça boho bisowarun genwā urehi dā yuwaraja tan pat Wīrabāhu mahapāṇan

(2.) wahansēṭa da rāja kanyakāwan genwā raja kulaya mahat koṭae aga mehesun Kālinga subhadra mahadewīn wahansē hā Gaṅga waṃça kalyāṇa mahā

(3.) dewīn wahanse hā saha woṭunu rajabaranin saeda urehi dā daru mahapāṇan wahansē hā dū Sarbbāṅgasundarīn wahansē hā ekwae tulābhāra

(4.) naeṅgī hawurudu patā pas tulā bhārayak b[aegi]n dī nawa ratna dāna warshā pawatwā no ek digin raeswū mahaṇa bamuṇu kaṇa piḷuku ruku dun ādi wū dī

(5.) nānātha janayan sanātha koṭae mese catussaṅga wastuyen lokaçāsana sanahā sit gat bahu janayā wenae wenae taman siṭae aeti sne

(6.) ha paksha pāta koṭae diwi dī gewamhayi weḷa gannā paridden janānurañjana guṇayehi aga tan pat wae dawasae dawasae dasa pin kiriya wat purā

(7.) Pulastipura namaeti Kālinga ka . . . . sa waeḍae wasaha seyek swamaṇḍala paramaṇḍalaya cāracakshusin satatayen dakuṭu du apa Lakdiwa se

(8.) mehi tubū paridi pratyaksha kaḷa maenaewaeyi s[iw] ura[ṅ]ga senaṅga piriwarā Trisiṃhalayehi gam nigam gam rājadhāni jaladurgga giridurgga wanadurggapaṃ

(9.) kadurgga hā ek koṭae kriḍā bhawanayakhi men aewidae balā wadāra pratyanta w[ā]si bahujanayan da mahādāna warshāyen pinawā tun rajayehi bae

(10.) lu baelū Miyaṅguṇu mahā wera . . ha gama . . ma Kael [a] ṇi ādi wū jarā wihāra walānaṭa karmmānta karawā Dambulu leṇae hot hun siṭi piḷima dāgap ra

(11.) n gāwā lakshayak dhana wi[ya] dam koṭae maha pūjā karawā Anurādhapuraye Ruwanmaeli mahasaē wahansēṭa satis lakshayak dhana wiyadam koṭae pūjā kara

(12.) wā e pūjāwaṭa satuṭu dewatāwa [n] . . . . āçīr-bbāda kaḷa taena gal dāgabak karawā e e tanhi sad[ā]cāra çilālekha karawā mesē saerawū Budu sasun pi

(13.) hiṭi Lak diwa per[ae] dawas [ae] sa . . . sha puraeyi dae hawae Dambudiwu da niyati wae siyuraṅga senaṅga piriwarā taman wahanse Niççaṃka Malla yana

(14.) wirudu aeti baewin kisi taenakaet saekayak no koṭae mahat rāj[ā] n[u]bhāwayen nil miṇi atuk sē nisal wa maha mūndu taera Damba diwu waeḍae dwanda yuddha senā yuddha

(15.) ilwā dūtayan bhaṭṭhayananahā . . [y]uddhayaṭa sarahuṇu kalhi La[k] wijaya siṅg[u] senewi tāwuruṇāwan Dambadiwu sādhā dennaṭa mammae pamiṇi pīdanwā yu

(16.) ddhayaṭa nikmuṇu bawa [daekae bhaya] patwū Pāṇḍī rajjuruwanhā maeṇ[i]yan wisin aṭa jīwatwana pamaṇa gaman [ād]i rājyaya taman wahanse mae genae wadāḷa maenaewae

(17.) yi kiyā weḷa geni mawū . . n aengili hā rāja[ka] nya kāwa[n] . . . . rā no ek paṇḍuru hā Soḷī raṭin mesē mae . . . wa boho paṇḍuru namaeti jadhārāyen kopāgni

(18.) niwā Karṇṇāta Nellūru Gaṇḍa Kaliṅga Ti . . tu . . . . . no ek deçayē guṇa kaemaeti rajadaruwan hā . . mitra sa[ṃ] ṭhāna koṭae guṇa no kaemaettawunṭa taman wahansegē

(19.) çauryyātiçayen bhaya eḷawā e e raṭin b[i]sowar[unh] ā paṇḍuru genwā Rāmeçwarayehi dī tulābhāra naengī no ek deça wāsīnṭa ananta wast[u] tyāga koṭae e

(20.) tanhi boho kal pawatnā niyāyen jayastambha koṭae Niççaṃkeçwara yae yana dewālayak naṃwā pratimallayak hu naeti b[ae]win apaṭa abhaya dī wadāḷa

(21.) maenaewaeyi Dambadiwae rajun kaḷa ārādhanāyen da . . . . lī genae e mae senaṅga piriwarā Lak diwu waeḍae me lowae saturan naeti baewin pa[ra] lowae saturan danamhayi

(22.) sitā swadeça paradeçayehi no ek taenae Niçça[ṃ] kadāna [sa] traya aetuḷu wū no ek dāna satra karawā ran ridi waḷan ādiwū anēka anubhawa wastu

(23.) yen kapruk se sarahā maha dan pawatwā dan gat yācakayange santoshotsawa balanu sandahā Niççaṃka dāna maṇḍapayae yana maṇḍapayak udu ka

(24.) rawā daḷadā pātradhātun wahansēta putaṇuwan wahansē hā diyaniyan wahanse hā pudā ghana ran dāgabak aetuḷu wū dhana pudā galawā çilāmaya

C. (1.) daḷadā geyawaṭa geya Niççaṃka latā maṇḍapaya doraṭu pawuru baelūwanṭa sit satuṭuwan swargga moksha wana niyāyen karawā ma

(2.) ha wera dāgab sā koṭae upakāra caityaya karawā rajageṭa uturu digae asū at Ruwanmaeli dāgab wahansē karawā sisārā doraṭu

(3.) pawuru saṃghārāma karawā lokaçāsanaya boho kal pawatnā sē koṭae tawa da Laṃkāwa tira tunakaṭa pihiṭi eheyin udu uttama bhūmi

(4.) yae satwayo ut sīma guṇa aettāha awawāda kiyā rakshā kaḷa maenaewaeyi karuṇāyen awawāda kiyā na se sa ka[raja] daruwan manushya rūpaye

(5.) n siṭiya da nara dewatā heyin dewiyan sē daekka yut [u] yae mendahat rajun laebīm Budun laebīm sē sa . . . . . yae raja darawo warada

(6.) ṭa sudusu nigraha karannāhu çarīrayehi rogayakaṭa wedahu karana piḷiyamak sē hita sitin karann [āha] . . . . kaṭa yukten walakā

(7.) apāyehi no hiya dennāha kaṭa yuktehi yodā saga mok da genae dennāha rajun hiñgi no r[aekka] minis lo nirāsawe

(8.) yi ingi raekka dewa lo sē weyi rajadaruwanṭa gannā duk suwayaṭa wawu rana bijuwaṭayae ē ena guṇa . . . . . sarawa . . balā

(9.) tamā e ē nu guṇayen duru wiya yutuyae lada sampat rakna wu kulācāra raekka yutuyae pā . . . . daṇḍu sē paksha.

(10.) pāta rasawaehiyae yutuyae tanaturen pirihuṇa da naeṭiyen giḷihuṇu phala sē raja [da] ruwanṭa ma . . ra . . pawatnēyae

(11.) kaendawā wadāḷa daegaeyi ka kalhi niwarada wuwa maṭa kim d [ae] yi no boyana niyāyen tamā . . di kaṭa . . . . . k[ena] kunge rahas de

(12.) yīm marahu ennaṭa matu ran na yae yae rajunṭa diwi denuyē yaçaç çarīrayen bohkal . . siṭinēyae daenum na

(13.) m keḷehi guṇa daenumae weḷanda kam[i]nam gowī taenae Hastarāsa nam dahamae r[ae]kka yutu . . . . mekī deya rajun ni

(14.) sā wannēyae eheyin rājarakshāyehi no pamā wīyae yutu yae raja daruwo darpoddhata wanu dana . . . . ha eheyin u

(15.) ngen nam tanaturu sampat ladin darppoddhata no wiyae yuttēyae idin gowī kulehasmaha raju . . . . . . yek tamā lada na

(16.) m tanaturu no balā digae . . . balā [mayewan] sam kamakaṭa sitā nam lo waessan ohu hā no haenuṇa maenaewae ohu kamā . . . . pushak situ wadārā

(17.) ja haṃsādīnge . . . . ḍu kae ṇahil ādīn sē mahajanayan wisin apa hā sa . . . . la saepat hā ekwae mae

(18.) kenneyae eb[ae]win ese . . . . janala . . . . . kala . . . . . . waessan ek wae mahuduru koṭae . . . . wayo rapi . . . . na nya darçanāt yanu ā

(19.) pta waranayehi bījaya . . . . rājayan gedara aēpā mahapā wana bālawuwa da lokaswāmi . . . . rājyayaṭa balā genae kula

(20.) si rat ja . . . . saeka . . . . kaṭa yutu . . . nudu naeta eta bisowarungē ājñāyehi paewaetae raksh[ā] . . . . . . utu unudu naeta maharaju

(21.) n payaelū wahan mātrayak udu rajatanhi tabā rājya raekka yut [u] . . . . . . ot ma wisha onā sē kap ruk pihiṭa wae nae wisharuk hinduwannā sē Kā

(22.) linga waṃçayaṭa himi Lak diwae Buddhaçāsanayaṭa pratipaksha abauddha Coḍa Pāṇḍyādi rajun no pihiṭiwiyae yutteyae Wijaya rāja kumārayan kere paṭa

(23.) n Lak diwa himi Kāliñga waṃçayehi rajadaruwanṭa yae soyā genaet wī nam un swāmi koṭae lo sasun rakshā karanu ācārayi.

(24.) Daham namē me muḷu lo saganneyae sitā de lo saepat adaran karaneyae matu wana rajawirun mesē aya da neyae Kaliñga La[ṃ]kindra Nisaka rajā guṇananda neyae.

149. Slab near the Daḷada Maṇḍirāwa, Polonnaruwa:—A. (1) Lakshmīṃ varddhayituṃ vyathāç çamayituṃ trātuṃ sva (2) vaṃçasthitim

Kaulan dharmmam upāsituṃ yadi manas saṃ (3) rakshituñ cāçritān.

Kshātreny eva kulāni vo ga (4) mayata svāmitvam anyān punar

Vvarṇṇān ena (5) ti nayān imān bhajata bho Niççaṃka-mallodi (6) tān.

Okāwas raja parapurehi sūryya waṃçaya (7) tilakāyayi mānawae raja piḷiweḷin rājya la(8)din wotunu paelaendae maha raja tan pat wū Niççaṃ(9)ka Malla Kālinga Prākamabāhu Cakrawarttīn wahan (10) se anat rajasirin Çakrayā se wirājamāna (11) wae tyāgra satya çauryyādi guṇa gaṇayen ā-ādhā (12) raṇa wae Udāgal mundun pat hiru sē satur an (13) duru durulā muḷu Lakdiwa semehi tabā lo waessan pi (14) nin upan kalpa wṛikshayak sē waedae siṭae (15) lo waeḍa sasun waeḍa koṭae daça rājadharmmayen rā (16) jya keremin Pulastipura naemaeti Kālinga rāja pu (17) rayehi waeḍa wasana seyek taman wahansē ran (18) ridi kahawuṇu mutu maeṇik wastrābharaṇādi dāna wa (19) rshāyen diḷindu gim niwū mahā janayange (20) samurddhi daekae satuṭu wae apage Kālinga waṃçayaeṭa (21) swabhāwa dharmma wū lokopakāra kaḷamha kṛita yu (22) gayekae se apa me koṭalū samurddhaya kal (23) pāntayā dakwā kese sthira koṭae gani (24) t dohoyi mahā karuṇā prajñāyen pa (25) rīkshā koṭa wadārana seyek lowaṭa mawu (26) piya wae naradewatā wae siti raja daruwange (27) guṇa mahimā no daenae uṇta aparādha kaḷa du (28) rjjanayange mae .wargga hā sampatwā hā ni (29) rṃmūḷa wana .bawa daekae ese da kisi kenakunṭa (30) winaça nu wu manā wedayi sitā ajñānayen (31) andha wū lokayanaṭa aes dennā se satata (32) yen boho awawāda anuçāsanā koṭae rā (33) jadrohanam pañcānantaryya karmma se no kaṭa (34) yutu deyekaeyi dharmma nīti dakwana seyek (35) prāṇātipātādi duçcarita kalāhu da wisha kaewo da (36) tumū matu nasiti rājadrohanam kaḷawun da unge (37) wargga da un hā ekwu wan nasayi eheyin rā . . . . .

B. (1) jadrohanam sitin ut no sitiyae (2) yutteyae arājakawae da na .wisi (3) ya yutteyae eheyin maharāja ta (4) n pat wae siṭiyawun naeti taenckae (5) yuwaraja wae siṭiyawun ho un udu (6) naeta hot rājakumārawarun ho (7) un udu naeta hot bisowarun ho (8) rājyayaṭa taekiya yutteyae. Budu sasu (9) naṭa himi Lakdiwaṭa abauddha Coḷa (10) Keraḷādi raja daruwo da no taekiya yuttāha (11) un hā ek wae pereli kaḷahu rāja drohi (12) nam weti kākayā haṃsagatiyaṭa da koṭa (13) ḷuwā sain dhawayanṭa da gaeṇḍahulā nāga (14) rājayanṭa da kaṇa maendiriya sūryya prabhā (15) wayaṭa da watuwā hastīnṭa da kaeṇahilā (16) siṃhayanṭa da bhāwa karannā se gowī kule (17) hi aettan rājalīlāwaṭa no paetuwa maenae (18) wae kese balawat wuwa da gowīkulehi (19) aetto rājyayaṭa balā no gata yuttāha (20) tamā hā samagaettan waenda pudā rājasambhāwanā kaḷāhu da ungen nam tanaturu la (22) ddāhu da rāja drohi nam mae

weti. Me kīwan hā wargga sampat raja daru kenek paenuṇu (24) wiṭae mae nirmūla karannāha. Eheyin Lak (25) diwa manushyawāsa kaḷa Wijaya rājayan paramparāyen ā Lakdiwaṭa himi ra (27) ja daru kenekun soyā genae da wī na (28) m aesa rakshā karannā se lo waessan (29) rakshāyehi yedī swāmī paksha wae taman (30) wargga sampat rakshā karanu maenaewi.

(31) Dhvānksho haṃsagatiṃ kharo haya waraṃ (32) gaṇḍūpadaṃ pannagam

khadyoto mihira (33) m mṛigendralaḷitaṃ kroshṭhā dvīpam vartta (34) kaḥ.

Varṇṇo' nyo' nukaroti rājacari (35) tam naivādṛitaṃ kevalam

hāsyas syād (36) iti vakti nīti kuçalo Niççaṃka Mallo nṛipaḥ

150. Four pillars at Rankot Dāgoba, Polonnawura; A. (1) Siri Laka paedaeku (2) ṇu koṭae sisārā (3) gam niyam gam pa (4) ṭun gam rājadhānī (5) da Dewu (6) nuwara (7) Kaelaeṇi (8) Dambuḷu (9) Anurā (10) dhapura (11) muwara (12) aetuḷu (13) wū tun (14) raja [y]e (15) hi no (16) ek pra (17) siddha (18) sthāna da [ja] la d[u]rgga (19) giridurgga wa [na] du (20) rgga paṃkadurgga (21) at ambulu pakak (22) sē niççesha ko (23) ṭae balā wadārā Ran (24) Tisaē Miṇihoru (25) Gaṅgataḷā Padī ae (26) tuḷu wū tun rajayē (27) hi no ek mahawāe

B. (1) taenae açesha (2) prāṇīnṭa abhaya (3) dī no marana (4) niyāyen sammata (5) koṭae pi (6) samburu (7) wa tuda (8) sehen ko (9) ṭae gat (10) tenaṭa (11) dī haema (12) dawasa (13) ṭa mae kae (14) ti aḍa (15) haerae[pū] (16) rwwa rāja (17) yan dawasae a (18) nēka wadha bandha (19) na tāḍanayen (20) hā go mahishādi (21) sarwwaswa haraṇaye (22) n itā du (23) stha wae giyā wū (24) lokawāsīnṭa (25) daṇḍanādi no (26) ek deya hae

C. (1) rae mutu maeṇik (2) pabaḷu aetuḷu (3) wū no ek ratna (4) dī go mahi (5) sha dhana (6) dhānya (7) dāsi dāsa (8) ya (9) n da di (10) wel gam (11) pamu (12) ṇu ae (13) tuḷu wū (14) anē (15) ka pra (16) kāra wastrā (17) [bha]raṇada ran wa (18) ḷa [n] ridī waḷan (19 dī sakala loka (20) wāsīn swastha (21) koṭae Laṃkā tala (22) ya nishkaṇṭaka (23) koṭae semeḥi (24) tabā dwanda yuddhā (25) çāwen hastya

D. (1) çwa ratha pad[ā]ti (2) caturaṅgin[i] maha (3) senaṅga piriwarā (4) maha Damba diwuhi (5) Pāṇḍī ra (6) ṭa w[ae] dae (7) samāna (8) pratima (9) llayan (10) no daekae (11) Coḷa Pāṇḍyādy (12) anekade (14) çayen (15) paṇḍur[u] (16) genae wadārā di (18) k wija [ya] kaḷa çrī Wīra (19) Kāliṅga Laṃkeçwa (20) ra[a] pra[ti] malla Niç (21) çaṃka Malla Parākra (22) mabāhu cakrawa (23) rtti swāmīn wa (24) hansē dā wae (25) nda wadārana ku (26) ḍamayi.

151. Stone seats at Rankot Dāgoba and Thūpārāma: (1) çrī siri saṅgabo Wīrarāja Niççaṃka Malla Kāliṅga cakrawarttīn wahansē Lak diwa nishkaṇṭaka koṭa sat set koṭa perae rajun no bada aya genae dustha kaḷa Laṃkā wāsīnṭa pas hawurud-dakaṭa aya haerae hawuru (2) du patā pas tulā bhārayak dī nam gam wahal sarak pamuṇu parapuru ran ruwan wastrābharaṇādi boho wastu dī suwapat karawā kaeti aḍa haemae kalaṭa mae

haerae wal maha wāe taenae prāṇīnṭa abhaya (3) dī swadeça para deçayehi boho satra naṃwā maha dan pawatwā tun rajaya paedakuṇu koṭa siyalu durgga haraṭa bim balā lokaçāsana samṛiddha koṭa yuddhāçāyen siyurañga se (4) nañga piriwarā Dambudiwu waeḍae dwanda yuddhādi ilwā no ladin Coḍa Pāṇḍyādi rajadaruwan wehela genae ewū ranae aengili hā rājakanyakāwan hā paṇḍuru daekae jaya (5) stambha karawā Lak diwu waeḍae daça rāja dharmmayen rājya keremin Ruwanwaeli dāgabā karawā wadārana kalae karmmānta balā wadārā (6) waeḍae hun muḷu galin kaḷa āsanayayi.

152. Inner inscription on the stone seat at Kiriwihāra:—

A. (1.) Çrī Wīrarāja Niççaṃka Malla Apratimalla Kā

(2.) liñga Laṃkeçwara Parākramabāhu cakrwarttī swā

(3.) mīn wahansē Niççaṃka Malla gana wirudu waṭa su

(4.) dusu wae kisi tenekaet saekayak naeti wae ca[tur]anga.

B. (1.) senañga piriwarā Pāṇḍī raṭa de rekae waeḍae tamanwahansēgē asādhāraṇa balawat ka . . . .

(2.) . . . . . . dasa wana . . . . . . ḷuyaṭa . . . . . rae suṇu . . . . . . hi Lak Wijaya siñgu senewi tāwurunāwan Dambadiwu sadhā . . .

(3.) naṭa mama mae . . . . nwā yuddhayaṭa nikmu[nu] kalhi ē asā bhayapat wū Pāṇḍī rajadaruwan hā maeniyan dhana wa

(4.) sin aṭa jīwatwana pamaṇa gamak dī me rājjaya taman wahansē mae genae wadāḷa maenaewaeyi kiyā ewū wa se parae . . . . . .

C. *illegible.*

152*b*. Kaeligatta:—A. . . . . . . (7) maha dhana (8) yānu desa (9) dasayan ana (10) wajjan . . . . (11) nnā kaema . . . (12) ta maha Maya (13) rajayehi Pi (14) ṭi rajayehi (15) aettawun (16) atin ni (17) ndā paribhawa (18) kaḷa . . . . (19) hi wā . . . nna (20) gaeta . . . . (21) āça koṭae (22) batak bula (23) t kaematata (24) uddhata no wa (25) na gen wa ca (26) woyi swāmi (27) paksha pāta sa (28) ntosayi (29) kiyawuwa ma (30) nushya āt (31) ma laebī maḍu (32) lla bhayae du (33) kin latae

B.—(1) k mae . . . an (2) . . ginasana (3) wel paya . . . na (4) wey suwase (5) n . . . mat wanna (6) kaemaettamha (7) yi me awa wae (8) dae kiyā Pāṇḍī (9) raṭa de warek (10) gos tulā (11) bhāra naeñgī Pā (12) ṇḍī rajjuru (13) wange bi (14) sowarun ae (15) tun asun (16) āḍī wū aya (17) genae Soḷī (18) raṭin paṇḍuru (19) gen Lak diwa (20) ṭa awut tu (21) n rajayehi (22) koṭae Samano (23) ḷa ādiwū du (24) rgga balā wa (25) dāḷā Kāli (26) ñga cakrawart (27) tin wahan (28) sē taram ka (29) ḷa Niççaṃka (30) gawuwayi.

153. Wandarūpawihāra: . . . . . . Kālinga cakrawarttīu wahanse raja . . . . . (2) siri paemiṇi dewana hawurudduyehi paṭan Laṃkāwa sisārā gam niyam ga (3) [m] ādi wū no ek prasiddha sthāna hā jaladurgga paṃka durgga wanadurgga (4) Samanoḷa ādi wū giridurgga at ambulu pakaksē balā wadāra dasa digantarayehi (5) tun rajayehi no ek satra naṃwā aneka yācakayanṭa ran waḷan ridī waḷan di . . . . . (6) . . . boṇḍa nadaḷī wadārā bisowarun wahansē aetuḷu wū pas

dena wahansē tulābhāra naengi (7) hawurudu patā pas tulā bhārayak baegin dī dukpatun suwapat koṭae suwapatun . . . . . (8) koṭae tun rajayehi no ek bhe . . . . ya naṃwā tun nakā samanga koṭae tewaḷā . . . . ya (9) koṭae liyawāsa . . . . antaḥpurastrīn Ruwanmaeli wahasae wahansē dā wandanā karan kaemae (10) ta baegae kiyaē ga[ṇ]it ne sēmae raja darukenakun kawaewū yē wehedayi wadārā (11) ananta wasa daewiya . . . . dura koṭae mehe karuwan ānanda karawā Pihiṭirajayaṭa pi (12) yumak sē wū Ruwanmaeli dahagab wahansē karawā antaḥpurastrīn dā wandawā pe (13) ra . . . . aya genae dustha kaḷa Laṃkāwāsīnṭa ran waḷan ridī waḷan ādī wū boho saepa (14) t dewā wadārā uttē am[u]ṇakaṭa aya ekamuṇu tun paēḷak hā maṇḍaran sakak hā (15) maendē amuṇakaṭa ekamuṇu de paēḷak hā maṇḍaran hatara aka hā paessē amuṇakaṭa (16) . . . ekamuṇu . . . . hā[maṇḍa] ran tunaka baegin aya gannā niyāyen wyawasthā koṭa wadārā . . . .

154. Rambha wihāra : A . . . . (2) sri Laṃkāwa manushyāwāsa kaḷa Wijaya rāja paramparāyen (3) Laṃkā himi Çrī Wīrarāja Niççaṃka Malla Kāli[n]ga Parākra (4) mabāhu cakrawarttī swāmīn wahanse Lak diw e (5) k sat koṭae perae raja daruwan no bada aya genae (6) dug biṭa kaḷa Lakdiwae Ruṇu rajayehi gam niyam ga (7) m waewu aeḷa awuṇu rājadhāni prasiddha sthāna wi (8) . . . . naga . . no haeki pa . . . .

B.—(1) me tānā me . . . . . (2) ridden nasā pūwā e e tae . . . . . (3) ādi wū daē karawā sat hawu . . . (4) wel wahal sarak pamuṇu . . . . . . (5) ridī waḷan mutu maenik wastrābha . . . . (6) tu dī hawurudu patā pas tulābhāra . . . . . . (7) wa samūrddha koṭae boho teḷu . . dali . . . (8) maga idūrā tabā lo waeḍa sasun . . . . . (9) ja daruwan boho kal sā . . . . . (10) ssan nirmmala koṭae . . . (11) tabā Dambadiwu wae . . . . (13) na da pūjā . . . .

156. Sāhasa Malla's inscription at Polonnaruwa: A.—(1) Çrīmat Sāhasa Mallaḥ Siṃhalapatiḥ Kāliṅga vaṃçagra (2) ṇīr

āṇīyātra Kalingato 'rppitavate Laṃkādhirā (3) jya çriyām.

āyushmat pṛitanādhipāya mahatīm grāmā (4) dikām sampadam.

datvaivaṃ kṛitavān svayaṃ kṛitavidā (5) mekādhirājye padam.

Çrī sirisara Okāwas parapure (6) hi muḷu sakwaḷa ek sat kaḷa Kālinga cakrawartti (7) paramparāyāta çri goparājayan wahanse [Ba] (8) hidāloka mahadewīn wahanse kusin Siṃhapur (9) hi prasūtawū asama sāhasayen Sāhasa Malla yaeyi (10) wirudu lada Siri saṅga bo Kālinga Wijayabāhu rajapā (11) wahanse paḷamu Laṃkāyehi rajasiri paemiṇa siṭi Ni (12) ççaṃka Malla nam baeṇan wahanse swarggastha wū (13) pasu hiru astayaṭa giya emae tarugaṇanak se (14) kīpa raja kenakun gili giya tanhi Laṃkāwa aswā (15) mika wae sanda udā no lat raeyak se anduruwae tubū sa (16) nda Laṃkādhikāra Lolupaelaē kuḷu dūttaewi ābonāwa (17) n taman çrita çīla kulācārādi mantrī guṇen ye (18) di nīti para wae wana heyin tamanṭa parama mitra wū Laṃ (19) kādhikāra Lolupaelaē kuḷu

budalnāwan hā ekwae ra (20) jahu naeti rajaya nam niyamuwā naeti naewak se no pa (21) watneyae hiru naeti dawasa sē no hobaneyae Buddha ç[ā] (22) sanaya da aṇasak naetiwae nirālamba wanneyae tawa da (23) Lak diwa Wijaya rājayan Yaksha praḷaya koṭae ka (24) ṇu mul bā taenū wiyalak se pawat kaḷa heyin (25) ema waṃçayehi rajun boho sē rakshā kaḷa tenaeyae (26) e baewin mehi raja kaḷa Niççaṃka Malla swāmin (27) ge malaṇuwan wahanse Kalingu raṭa yawā waḍā (28) awut lo sasun rakumha yi bāeṇae niççaya (29) koṭae swāmi paksha pāta dhīra sāra guṇen yukta (30) e raṭa waesi Mallikārjjunā nam pradhānī Kalingu raṭa (31) yawā ārādhanā koṭae maha peraharin genwā So (32) ḷī raṭae Kahakoṇḍa paṭṭaṇa mae waḍā hinduwā ratnābha

B.—(1) raṇa wastrādīn matu wana rajya çrīyaṭa anu (2) rūpa çrīn satkāra karana kalhi e bawa asā (3) anugraha parigraha dekaṭa pohosat lo sa (4) sun raknā rājawarayan no kaemaeti wae tama tamā (5) gē mae adhipatyaya patā wighna karana durmma (6) ntrīn de hawuruddekin sādhā pun sanda naengae (7) pānā sē çubha nakat mohothi muhundu piṭae (8) manga petae nirupadrawa koṭae waḍā awut Trisiṃ (9) haḷaya ekātapatra koṭae Buddha warsha ek dahas (10) sat siya tesālis hawurudu tun mas sat (11) wisi dawasak giya tenae Binera pura doḷos (12) wak lada Badā dawas çubha nakat mohotin a (13) bhisheka kaeraewū me ananyasādhāraṇa daskamaṭa (14) taman wahanseṭa paḷamuwannehi senewi rat (15) paṭā bandawā agra mantrī koṭae situwā mewaeni daru (16) wan lada mawunṭa waeḍi satkāra kaḷa manā wēdayi (17) mowun maēniyanṭa Laṃkātilaka mahadewīyaeyi (18) nam dī baḍae ran paṭa bandawā boho sammāna dī (19) hira sanda pamuṇu koṭae Lak Wijaya Singu sene (20) wi ābonāwanṭa dī wadāḷa gamwaraha pariwāra (21) hā siyalu sampattiyaṭa matu wana raja daruwa (22) n udu taman tamanṭa das kam kaḷawun rakshā (23) kirīma rāja dharmma heyin wilopayak no ko (24) ṭae memae paridden tabā dī owun waṃça rakshā ka (25) ranu maenaewaeyi çilā lekha karawā wadāḷa seye (26) kae me balabalā rāja wallabha wae siṭi amātyādi (27) hu da balātkārayen mē kī deya gathu nam (28) wewayi rajastha taḷāhu nam wewayi rājarjā maeku (29) wā nam weti kulen hīnayan hā da kawuḍu ballan (30) hā da samanam weti eheyin swāmī pakshapāla (31) pakshā karannā kaemaettawun wisi (32) n mowunṭa dun hāemae sampat rakshā karanu maenaewi.

Dewa (33) Sāhasa Malla esha jagatām mānyas swayaṃ yā (30) cate
trāṇaṃ yad dṛḍhapakshapāta dhuriṇāṃ kshātrō hi (35) dharmmaḥ param
āyushmat pṛitanāpateḥ kṛitavataḥ (36) Kālingavaṃçodayañ
candrārkaḥ vadhi sampadā (37) saha tato rakshantu vaṃçyān nṛipaḥ.

157. Pillar of Lag Wijaya Singu Kit at Abhayawaewa : A.—Çrīmat Okāwas raja parapuren ā Abhā Salamewan Līlāwatī swāmīnge agrāmātya wū Lag Wijaya Siñgu Kit senewiyan tun-

wannē Anurādhapurehi paṭan bhūmiye taman kaeraewū ruwan pāyehi waeḍae hun saṅgu

B.—ruwanṭa siwu pasayen wana pāsu piṇisae tamanṭa bat giṇuwa yaewin yāḷak hā mehi mae caityayaṭa yāḷak hā piḷimageṭa yāḷak hā bhūmi dāna koṭae hira sandapamaṇa wae pidū pāsayen pirinaemū me lābhaya antarāya kaḷawun

C.—windinā narakādi duk daen hā matu matu wanā nuwanaetiyan lobha dwesha māna duru koṭae lābha antarāya no koṭae nuwanaettan kaḷa anumowanu maenaewi.

158. Inscription at the southern Altar, Ruanwaeli Dāgoba, Anurādhapura :—

(1.) Abhayae Salamēwan kala raṇa wala suwāmin wahanse pra dewanu Aesaḷa pura ekoḷos wak . . . . tin Siri saṅga bo Prākramabāhū

(2.) cakkrawarttī suwāmīn wānsē aetuḷuwū raja daruwangē bhaṇḍāra paripālanaya koṭa ratnattrayehi adhikaprapāḷa aeti ça busaguṇe

(3.) n sama citarājapa prasādarāsīn wirājamāna wū bhaṇḍāra potae piriwatu bim Wijayayānna wannā mekugē am wū Sume

(4.) dhā dewinhā mekunge baen Laṅkā adhikāra koṭa danaṭa dewal nā panha tun denae āga wisarata ek

(5.) paso tawarayangen Ruwanmaeli suwāmīnṭa Duṭugaemuṇu rajjuruwan ādī wū no ek

(6.) rajadaruwan wisin karana lada pūjā wiçesha açā prasāda parawaçawa anun hā asādhārana pū

(7.) jā wiçeshayak kaḷa maenaewaeyi nānāwidhawū aṭa dās aṭa siyā asūwak pamaṇa wastrayen wiçe

(8.) sha wū koṭu kayak webāwūyā maṇī caitya pratibimbayak se wiçesha koṭa sarahā pas yāḷak pa

(9.) maṇa sālin soḷos mahalā andawā gandhapushpa sugandha payen wicitra koṭae pānō ge

(10.) nae dhaja patāka kadaḷī toraṇādīn wiḷi sarahā aneka awaggayeka na daeyin hā kshīrapāyāsa

(11.) yen hā mahodhayak se paḷamuwana maḷuwehi nirantarayen satiyak pūjā koṭae kapura de dāsak

(12.) kaḷandin pātae tunwana piya wadā we riyanā riyanē kawel waḷae kapuru pān pudā ae

(13.) gāe aetuḷu wū no ek wastu pradīpa wū pūjā da karawā no ek kammānta kaḷa mehe kara

(14.) wanṭa ataṭa gal ebū mundu hā ran piḷī hā un ambuwanṭa da handanā pili dī un dā satuṭu karawā

(15.) wihā (?) rakshā we siṭi liyannawūn samadaruwan waṇṇatuwarun bamunan pasakun sittarun

(16.) nawannan gīkiyannan beragasannan sakun jarasan padāyan paweniye panī nahana gāe

(17.) nun dāmā le baelū maṅgul miṇḍiyan mālakā tin osanā waṭuwan . . . . . . wadā jayen ranin sa

(18.) tuṭu karawā Ruwanmaeli maḷuwe dī me Thūpawamça asā dhamma kathikayanṭa sudusu pūjāwā koṭa du

(19.) thūpārāma swāmīnṭat çrī mahā bodhinwahanseṭat kawuru pahan patā kāpu hā āwiwu no ek

(20.) pūjā karawā sat genehi terawarun wahanse prasanna koṭae wahnātat at mangadan . . . wu
(21.) rū pilī dī nāe no nāe ne siyalu pritayan wapin pat duwāre pūjā aesū mahājanayāṭa data māṭa da
(22.) bahalaprītī upadawā kalawū.

159. Dondra I. :—Siri sañga bo çrī Parākramabāhu cakrawartti swāminwahanseṭa 10 warusha tinen bhūmi mahā wihārayaṭa aerae tuṃbu raṇata gatu aetikala pol wattayi pilimageṭa gas 200 yi Dew rajjuru sāminṭa warddhana kaḷawugc ṭaeyi me lesae mekuṃge paramparāwen pawat wāsaga mok sampat saeḍiya yutu me gasa prayojana windinawun matu matun paela induwa yutuyi minissu . . . ntan mehi prayojana ekkoṭae nīla saelasiya yutu.

160. Paepiliyāna wihāra.—Çrī Laṃkādhipatiḥ Parākramabhujas sūryyānvayālaṃkṛitir yyācehambhavato vacaḥ çṛiṇuta me bhūmīçvarā bhavinā dharmmo yaṃ sadṛiçaḥ samastajagatā satyaṃ bhavadbhiḥ sadā rakshyo sau me jātaharshaḥ kṛipayā puṇyan tathā bhujyatām.

Çrī Laṃkādhipatiḥ Parākramabhujo rājā wihārottamaṃ svaprasvākhyamakārasajjagadiyantrāṇa satasyādhunā sadaçrāmānvidhān pradāya sajanānārāmavāpyāçrayān saṃsādhīn nayācirāya tanute sthānaṃ çilāçāsanaṃ.

Çrī Buddhawarshayen ek dahas nawa siya aṭa panas awuruddak piruṇu sada siri Lakaraja paemini mahāsammata paramparānuyāta sūryyawaṃçābhijāta mahārajādhirāja Çrī Saṃghabodhi Çri Parākramabāhu cakrawartti swāmīn wahansēṭa ekunsāliswanu Maendindina pura pasaḷoswak jayawarddhana puraprawarayehi Sumañgala prasādābhimukha citra maṇḍa payehi siṃhāsanayehi siri niwes saha bhaṭunu siwiçuṭabaraṇin çaedi raja yuwaraja aemati gaṇa piriwarā dewindra līlāwen waeḍa hinda baema tanhi kaḷa manā kaṭayuttaṭa waewasthā wadāraṇa taena swarggastha wū mawubisawun wahansēṭa pin pinisa abhinawa wihārayak karawaṇa lesaṭa rāṇiwāsalakāriyehi niyukta sikurā mudal pokunaṭa wadāḷa mehewarin pas wisi dahasak dhana wiyadan koṭa pānabunu bada paepiliyānehi prākāra gōpura pratimā grahamaṇḍapa bodhimainya saṃghāwāsa dewāla satraya pustakālaya pushpārāma phalārāmādīn yukta koṭa samurdha karawū wihāraya cirasthāyi warddhana wana piṇisa piduyen me ma paepiliyāna hā mehi bada maedi māla hā amutu wa dimbul piṭiyen piduyen wēllen uḍa deniyen dasa amuṇak hā katthatoṭa badden akē goḍawila hā mehi bada wal piṭawatu paelaen aetuḷu wū taen hā pas yodun . . . .

161. Waeligāma wihāra.—(1) Siri sañga bo (2) çrī Bhuwa naikabā (3) hu cakrawartti swāmi (4) n wahansēṭa sawana hawurudu (5) kaḷu Parākrama nam mantrīçwara (6) yā mehe karuwanṭa kulī dī kaerae (7) wū me saṃghikisak so pirimasā (8) sasae hindinā denamakaṭa niran (9) [ta] ra pasayan dī satara digin waḍa (10) nā saṃghayā wahansēṭat dawa (11) sak pasaya dena lesaṭa ramnaṭa ge (12) lawa kumburu mal bijuwaṭa da sāmu (13) da . . . pala da polwattat wahal (14) pas denan sarak yāḷat

waeṭa wi (15) l namba kotaḷā anwāṭa doḷa i (16) . . piyā manelisan koṭṭa mā (17) paṭa haenda aeti rija nikādha (18) . . ma mulu ādīwū me sāṃghika pi (19) . . n lawā mā aeti kaḷa Bhuwanaika (20) bāhu rajjuruwan wahansēṭa (21) ipin piṇisae kaeraewū me sakmana (22) n rājakulawaḍana wihāraya (23) [pawatina] tek kal idiriyē ae (24) . . . . [wena sat purusa] yan wisin nirawul (25) kāṭae pawatwā swargga [moksha] (26) sampat saedhiya yutu.

162. Slab at Kaelani.—Swasti çrī dharmmādhirāja tribhuwanānandakara Sākyakulatilaka sakala loka diwākara amṛita mahā nirwāṇa dāyaka Gautama sarwajña rājottamayānan wahansēṭa de dās ek panas wanuwa Lamkā rājyaçriyaṭa paemini trisiṃhalādhīçwara pararājarājeçwara sāmanta rājakrīṭa ratnamāpāli sewita pādambuja sisirākiraṇāyamāṇa kīrttibandha bandhura suprawīra guṇaratnālaṃkṛita wisuddha buddhānkura çrīmat çrīsaṅghabodhi çrīparākramabāhu cakrawarttī swāmīn wahansēṭa dasanawana nawasa pura ekoḷoswak raja maha Kaelani wihārayehi Budun waeḍa hinda walandā dharmmadesanā kaḷāwu uttamasthānayaka ehi mē dawasawaṭa jarāwāsawa tibena piṃkam kawarēdaeyi niyama daena caityāyehi wū siyalu taen jīrṇawa tibenaeyi asā rajagen nediyek wiyadamut dī karawanṭa aya gaṇ nāyaka taenaṭa hā Parākramabāhu Wijayakkōnāra amātyayanṭa bhārakaḷa pasu caityayehi sunu piriyam ādi sunbun karmmāntat karawā uturudiga saeṭa riyan kalugal pawurak hā naegena hira sandakaḍa pahanakin yukta galpaḍiyakut bandawā samādhi piḷimageya nāpiḷimageya mema wihārayehi pūrwadiga wāsala mema taena galpaḍiya kuḍā triwankaya tel kaṭāra geya sāṃghika waesikiliya basnā hira wāsala aetuḷu wū taen mul pisakarawā pas mahal pāya saelapiḷimageya siwuru dāgeya yanādūrū me kī taen kaṭukohol karawā anikut wihārayehi noyek sunbun karmāntat pirimaswā samṛiddhakarawu pasu çrīnāmayen me kiyana wihārayehi apagē wiridu nāmayak pawatinṭa uwamaenawaeyi geṇehi nāyakataenaṭa ha çrī rāja ratna piriwan terat aswā wihāra santakayen aettala assala mulutaengeya ulupaengeya ādīwū noyek dhūrāwē ayaṭahā Demala Siṃhala aya ādīwū noyek denāṭa milayaṭa siṭi senhā aya prawēniyaṭa piṭiyen bijuwaṭa amunaka wapaṭa satara naeliya gannā lāsenwī de paēlak ayadenawat polgas dasayaṭa pamanak baegin panḍuru denawat niyama koṭa hirasanda pawatnā tek pawatinā lesaṭa piṃ kama mudunpat karawū heyin ena dawasa paeminena rāja rāja mahāmātyādinwisin diwunakwa warddhana karawā piṃ purawā gannā lesaṭa salaswā silālekhyayak karawā pihiṭuwana niyāyen Jayawarddhanakoṭṭayehi çrīmāligāwē Siṃhāsanayehi waeḍahinda mudaliwarun maeda wadāla mehewarin mē silālēkhayaya liyā dunbawaṭa Sanhas tiruwarahan perumālumha rajamahakae laniyaṭa him wattala malsantoṭayi goḍarabala galpottayi uruboruwa liyadda aetuḷuwū gōnsēn ṭaembayi, rammudu aelayi kessakeṭugalayi waṭagalayi aesalapaluwayi masurutoṭē aetuḷayi diwiyāmulle aetuḷayi imṭaembayi mahagangayi.

163. Dondra II ;—(1) Swasti çrī suddha saka warusha (2) ekdahas sāra siya de (3) tis wannehi raja paemiṇi (4) swasti çrī

mahāsammata (5) paramparānuyāta suriya (6) wamçābhijāta sri Lamkādhipa (7) ti srimat siri Sanga Bo (8) sri Wijayabāhu cakrawatti (9) swāmin wahanseṭa sata (10) rawannen matu awuruddu (11) posona awawiseniya (12) Dewinuwarehi nagarīsanīla (13) kowilaṭa palamu paen paewaet (14) ten parawāsara kumburu (15) mul bijuwaṭa wisi amunak (16) hā nāwadunne pātegama (17) na kumburu bijuwaṭa pas amuna (18) khā atapattu ārācca (19) wen sarasa koṭae petumālun (20) Batgama pasada salasmen (21) Agayaṭa aeragana daen parawāsara (22) aetuḷu wū tan dewiyanṭa pūjā (23) puna sakāra akhandhawa pawat (24) wana lesaṭa salaswā rāja rāja (25) mahāmātyādīnṭa sānāyaka (26) taen dhammakata taen aetuḷu (27) wange . . . .

172. Copper plate inscription :—Swasti çrī Waiwassuta manu saṃkhyāta maha Sammata paramparāṇuyāta sūrya waṃçodbhūta Sumitra rājaputra pawitra gotrābhijāta Trisiṃhalādhīçwara nawaratnādhipati çrīmat Siri sañgabo çrī Wijayabāhu cakrawarttī swāmīnwahansēṭa aṭawanen matu awurudu posona awa pasaḷoswakae Alutkuru koraḷaye mehi bada Uḍugampaḷa santakin Dombawaḷa sāl de paelē nilayaṭa aetuḷatwū Walala yima pallē Rerawila Lindora kumbura ākaṭa diwel kaekuḷan ōwiṭa mehi bada gam mudal gasakoḷa walwil kumburu ōwiṭi paḷamu Kuruṇaēgal dī lat dāna patraya niyāwaṭa dewaniwat sūryyagrihaṇa dinaye bamuṇu Weṇḍaraçu Koṇḍaperumāḷāṭa yāruppāwā uwa dānakshetra koṭa sitā wadārā cakra araka sapāya swastirawa pawatinā niyāyen Uḍu gampaḷa alutmāḷigāwe waeḍahinda kāriyaṭa niyukta aemadenāmaenda wadāla mehewarin me tāmbra patraya liyā dun bawaṭa sanhasmakuṭa werun Wanapa Perum ālumha. Sudanō anun haḷa pin bat da no makati ballō ē bat kā naeguwat naewata kati un se topi me sujanan dun ayati raekaduna sujanayeni de lowaṭa ma pin aeti.

PART III.

TRANSLATIONS.

(1.) Tonigala:—(*a.*) The tank of the parumaka Tisa, son of the parumaka Abhaya, at the mountain of Acagirika Tisa, is given to the priesthood of the four quarters, present and absent. The great king, beloved of the gods, Gāmini Abhaya, ordered: Acanagara and Tawirikiyanagara, which have been established by my father, King Tisa, son of King Abhaya, [are given] to the priesthood of the four quarters, present and absent.

(*b.*) King Tisa, son of King Abhaya, ordered:—This tank at the Acagirika Tisa mountain is given to the priesthood of the four quarters present and absent. The great king, beloved of the gods, Gāmini Abhaya, ordered: Acanagara and Tawirikiya nagara [are given] to the priesthood in the four quarters present and absent. The tank of King Tisa, son of King Abhaya, is established by my father.

(2.) Gallena wihāra:—The great cave of Tisa, the son of the great king, beloved of the gods, Gāmini Abhaya, [is given] to the priesthood of the four quarters present and absent.

(3.) Dambulla wihāra:—The great cave of the great king Gāmini Tisa, beloved of the gods, is given to the priesthood of the four quarters present and absent.

(4.) Tissamahārāma:—Hail! King Aḷunaka, son of King Mahānāga, built (or enlarged?) the Nāgamahāwihāra, the tank and the field at Goḷagāma . . . .

(5.) Ruanwaeli Dāgoba, Anurādhapura:—Hail! The great king Gajabāhu Gāmiṇi Abhaya, grandson of King Wahaba, son of King Tisa, having built (or restored) the Dakshiṇa Abhaya and other wihāras, and having protected them, made them inhabited, having strengthened the faith, having repaired the dilapidated buildings, after having given [the wihāras], he gave to the priesthood the enjoyment of the four pratyayas.

(6.) Ratmalagala:—Hail! The grandson of the great king, beloved of the gods, Tissa, the younger son of the great king Gāmini Abhaya, the great king, beloved of the gods, Nāga, [gave] the Wihirabijaka, the Muḷagutika, and the Pariwataka wihāras to the priesthood, and twenty measures of gruel and rice and [a robe] for the rainy season . . . .

(7.) Periyankulama:—Hail! The great King Wasabha . . . . . at Patanangala, having restored the decayed buildings, at Thiragāma . . . . he gave the Rukkhawawiya to the thera Majjhima . . . . having made the son of Bajika and the son of Ayasa six karshāpaṇas (?) at Patanagala, having seen, having restored the decayed buildings at the field of the thera Amara, the Calika tank, having seen, having restored for

himself . . . . . Majjhima . . . . having made six (?) together with a water strainer . . . . . he gave it.

(8.) Periyakaḍu wihāra:—From King Gāmini Abhaya [an order]: In the year Puwadara Sawanaka . . . . the four great tanks of the chief thera Tusa and the four gaṇas of the chief thera Majjhima are given to the caitya in the Cakkadhāraka wihāra and to the congregation of the priests. To the Cakkadhāraka wihāra they are given.

(10.) Galwana:—To the grandson of the great king Wasabha, the son of the great king Tissa. The great king Gāmini Abhaya he distributed . . . . a tank 5,000 karshāpaṇas (in circumference) . . . . . having dug it out [he gave] to the priesthood the four pratyayas.

(11.) Wihāragala:—(*a.*) Hail! King Wasabha repaired the dilapidated buildings at the Cakkadhāraka wihāra and at the Uppala doṇiya tank; five thousand karīshas and five hundred [he gave] to the priesthood . . . .

(*b.*) Hail! [The grandson] of King Wasabha . . . . the son of King Tisa, King Gāmini Abhaya, repaired the Uppala doṇiya tank which was bestowed [on the temple] by King Wasabha, and gave it to the priesthood.

(13.) Kaikāwa wihāra:—Hail! Amaryawā, the daughter of the chief thera minister Warasi (?), and the second brother of the minister Abhaya, gave . . . . to the Waḍha caitya and to the priesthood.

(16.) Situlpawihāra:—Hail! The son of King [Mallaka] Nāga, the brother of King Batiya Tissa, King [Kaniṭṭha] Tissa . . . . . repaired the Cittalapabbata established by Kākawaṇṇa Tissa and the tanks of Dakkhiṇa and Tissa . . . . and the caitya of King Nāga; having remitted the taxes . . . . . and having performed deeds not (formerly) done (even) by himself . . . . . having repaired the decayed buildings . . . . . . after having seen he gave it over altogether.

(18.) Demaṭamal wihāra:—Hail! King Gāmaka (mistake for Gāmini) Abhaya, having made inhabited the wihāra and a hundred villages and Sariṭurigiri, having seen . . . . the Gapawihāra ten . . . .

(61.) Habarane:—Hail! On account of the inundated villages Abhaya, son of the minister Wasabha, saw the Agiwaḷamana tank and the elephant's tank; having built several villages near lakes without furnishing the fields with a tank between embankments for the flowing down (of the water), he constructed the Agiwaḷamana tank out of the Mula lake and the Pacawadi lake. His Majesty, the great king, after having made serve this Agimaḷamana tank 1046 karīshas, having given it in charge to Abalaya, son of Sena, an aged overseer, to watch the embankment, and to his grandson Wesamana [to watch] the field, having seen the new (?) karīshas and the ammanas, having caused this to be written on a stone belonging to the priesthood, after assigning the Karakaḷa tank, and having performed deeds not (formerly)

done (even) by himself, at the wihāra of Caityagiri and at the rock temple of Ambasthala, having made offerings of oil and flowers at the Gapa caitya which extends over a karīsha, having repaired the decayed buildings at the Copatalaya, Giniya, and Gapacaitya, he handed them over to the monks of the Lord of the world, and after having assigned he gave them the Karakaḷa tank. At this caitya he gave it; after having assigned . . . . . 1020 karīshas, and to the sons of the minister Wahabaya in the Puwayasa Sawanaka year on the seventh day in the bright half of the month Majimodini.

(67.) Slab from Tissamahārāma:—Hail! We, Buddhadāsa, Mahinda, Mahāsena, three brothers, the great king Abhaya and our uncle the parumaka Buddhadāsa, a venerable, reverend thera, [declare]: King Jeṭṭha Tissa, our sire, bought the karīshas belonging to the villager Toda and remitted the taxes; 9,000 karīshas from Padanagala were given to the reverend the venerable thera in the great wihāra called "king of Māgama," and 5,000 karīshas from this Padanagala, furnished with . . . . have been given over and 4,000 karīshas shall be . . . . ; the taxes of the 9,000 karīshas shall be remitted; the rules shall be kept; in the royal family preaching shall be . . . . ; this portion of the karīshas now is given; four amunas . . . . . ; and the remaining portion . . . . . . ; the lords of the Bhikshu congregation shall be caused to be furnished with the four pratyayas; having done this in order that what is given to our uncle the parumaka may be kept, causing it to be written on this stone slab, we have it given.

(77.) Pīligāma:—Hail! To the villages Uṭara and Mahagawaṭa eight thousand . . . . the embankment . . . . in the kingdom this ferry . . . . great and venerable, the rest having seen six kingdoms, he protected the weak . . . . having made a paddy field six karīshas and six ammanas in circumference, we give to the priesthood in the . . . . . . rana wihāra the four pratyayas.

(85.) Diyagāma:—Hail! . . . . Mahakaḍaka spake: A lay devotee . . . . . . his father spake and Caraka's father Tambucaraka . . . . the ferry and the paddy field one pata (in circumference) and Tambuḍaka six karīshas and thirteen paddy fields.

(97.) Nāgirikaṇḍa:—(*a*) Hail! Weḷunāga the Rukawaewa . . . . splendour and glory . . . . . . to the priesthood in the Bamanogiriya wihāra.

(*b*) . . . . I the parumaka and his (?) son the Bamanogiriya temple . . . . the tank of the great queen and the Kanugariya tank and the Kabuba tank and the Kaṭinaka tank, altogether four tanks, having seen the embankments to the priesthood of the Bamanogiriya wihāra six and five (?) he gave . . . . the karshāpaṇas at the Wataka tank, having seen . . . . . after having assigned he gave the Bamanogiriya wihāra to the priesthood . . . .

(98.) Galkowila :—Hail! The great king Batiya Tisa, son of the great king Manaka . . . . five karīshas . . . . . . the field at the sea, the Wibirabija tank . . . . and the Ruka tank . . . . . . Abala four* karīshas . . . having assigned the Karakaṭa field . . . . at the temple . . . oil and flowers . . . . . having made repairs he gave it over.

(102.) Wellangolla :— . . . . to the congregation of the priesthood . . . . . . he made . . . the Ruka tank . . . . . six paddy fields . . . . he spake . . . . the Baya tank . . . . the great forest four (?) karīshas . . . . . he made . . . .

(110.) Mahākalattaewa :—His Majesty Siri saṅg boy, in the 15th year (of his reign), on the 10th day in the bright half of Nawaya, has been pleased to declare with regard to the monastery (called) Dāpuḷu, King of Pāṇḍī: as long as in this kalpa and in subsequent ones the birds shall build [their nests] and the nine planets shall exist and in the monastery (called after) the chief secretary Dāpuḷā Arak the dining hall shall stand, for so long do we in agreement with the Kolpatrī community of priests bestow a gift; and thus he declared: to the village Gitelgamuwa which is situated on the ground assigned—according to the rule which the chief secretary Sena himself has established in the nunnery Nālārāma, built after he had named it by the name of his mother—for daily increasing the (supply of) water at the great wihāra and at the great Bo tree (and) for furnishing daily the four pratyayas to seven persons, nuns or novices . . . . a privilege, viz., that two . . . . shall enter, that two karmasthānas shall not hinder, that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter the assembly of the priests, that enemies shall not take cattle from the village, that the cart buffaloes shall not enter, as long as in this kalpa and in subsequent ones the birds shall build [their nests], as long as in this kalpa and in subsequent ones the nine planets shall exist and the dining hall shall stand, for so long do we in agreement with the Kolpattra community of priests bestow a gift (on the temple); having been pleased to come (here), to this village Gitelgamuwa . . . . a privilege is granted.

(111.) Abhayawaewa :—His Majesty Siri saṅg boy, in the 19th year (of his reign), on the 13th day in the bright half of Maendindina, at the Abhaya tank, having made . . . . the lord having ordered to put at the four corners of the tank four pillars, that whoever might kill fish in this tank may be taken into custody, not to be concealed, but to be taken to the town . . . . by the overseer of the Mahāwihāra, may be made to work at this tank . . . .

(112.) Kongollaewa :—His Majesty Siri saṅg bo, in the twelfth year (of his reign), on the 8th day in the bright half of Duruta, has declared that in this kalpa and in subsequent ones . . . . . . shall not enter . . . . that travellers and pilgrims shall

not enter . . . . (C) that the officers of the Royal family shall not enter the assembly of the priests, so having declared, a privilege has been granted (D) . . . . the king Siri sañg boy was pleased to sit under a madhūka tree on the full moon day.

(113.) Inginimiṭiya :—Hail! His Majesty Siri sañg bo, in the Sawanaka (or sixth ?) year of his reign, on the 10th day in the bright half of the month Himata . . . . the great sage declared: According to the rule made by former kings in their hereditary succession in this kingdom . . . . in three days at this temple (called after) the chief secretary Arak, a great privilege has been granted: In one place the headmen shall come together and in this monastery . . . . according to the rule formerly fixed by the Tamils they shall divide it between themselves. All this we give to the Giriwihāra: so it was sanctioned by Mahinda . . . . Including the villages and lands that belong to the priesthood of Hinginipiṭiya a privilege is granted. All the villages beginning from Sirigala and the villages of the headmen of the two manḍalas, travellers and pilgrims shall not enter, the officers and noblemen shall not enter, enemies shall not take away their cart buffaloes, and they shall be made dependent upon themselves. In all the villages beginning from Sirigala the property shall not be destroyed . . . . Thus a privilege is granted to the temple.

(114.) Mihintale plinth course : — Hail! His Majesty Siri Sang Bo, in the 12th year of his reign, on the dark poya day of Hihila, ordered: the workmen in the four kingdoms for the wihāras . . . . it is right for the wihāras to give to the workmen, seven kalandas of gold shall be given to the chief writer, one kalanda of gold shall be given to a workman born on the ground of the priesthood, two kalandas of gold to . . . . kalandas in this kingdom to the sweeper, five kalandas of gold in this kingdom to the man who having received this gold divides the shares, three kalandas of gold in this kingdom to the superintendent, two kalandas of gold in this country . . . . shall be given to the workmen for water and fuel, ten kalandas of gold in this country shall be given to the sweeper, two kalandas of gold in this country shall be given to the superintendent, one kalanda of gold in this kingdom shall be given to the chief writer . . . . shall be given to labourers for water and fuel, on sluices, [?] channels and banks of a river, fifteen kalandas of gold in this country shall be given to the accountant of this: two kalandas of gold in this country shall be given to the chief writer of this: two kalandas of gold in this country (shall be given) to the . . . . of this . . . . kalandas [of gold] shall be given to the labourers on . . . . channels and banks, five kalandas of gold in this country shall be given to . . . . two kalandas of gold shall be given to the . . . . on the bank of this channel [five kalandas of gold shall be given

to him who [divides] the shares] three kalandas of gold to the overseers on the two banks of the channel: two kalandas of gold shall be given to . . . . on the bank of this channel, one kalanda of gold to him who only . . . . yearly for making a road to the tank, ... shall the workmen of the wihāra and their children give to the distributor of the priesthood, two kalandas and two paelas of rice to the accountant, and for two statues to the temple . . . .

(115.) Pillar in the jungle near Mihintale:—Hail! [We] King Abhaya Siri sang boy, in the 9th year of [our] reign on the 10th day of Himanta, order that the former priests shall be removed from the Caityagiri wihāra, that roads and high-roads (shall be made) . . . . . . that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter, that palmyras, and cocoanuts, and ferns, and tamarinds shall not be cut, and if cut, they shall be given to the owners, that the priest from the mountain and the priest from the temple, if judging half a kalanda not sufficient as wages for the (upkeep of the) high road, shall take the rest from the temple, and unto that from the taxes of the royal family . . . . . thus having declared (we wish) good prosperity.

(116.) Ellawaewa Pansala:—Hail! His Majesty King Siri Sañg boy, who, descended from an uninterrupted line of kings of the Ikshwāku family, which is the pinnacle of the glorious Kshatriya caste, had become Lord by (hereditary) succession on the ground of the Island of Lañkā, who in the 9th year after he had raised the royal umbrella ransacked the kingdom of Pāṇḍī, and, having obtained victory and glory, enjoyed his splendour . . . . . . flowers which were the gift of foes—the son of that king, His Majesty King Abhā Salamewan Dāpuḷa, in the 10th year after he raised the royal umbrella . . . .

(117.) Aetawīragollaewa:— . . . . . . His Majesty King Abhā siri sañg bo, who, descended from an uninterrupted line of kings from the Ikshwāku family, had become Lord on Lañkā's ground by (hereditary) succession, who, in the 9th year after he had raised the royal umbrella, ransacked the kingdom of Pāṇḍī and obtained victory—the son of that king, His Majesty King Abhā Salamewan, in the 10th year after he raised the royal umbrella . . . .

(119.) Polonnaruwa:—(*a*) . . . . . . the king, in the third year of his reign, on the 10th day, in the bright half of Nawaya, ordered: In the monastery called after the general of King . . . . we give it: and thus in the land of Girinaē belonging to the minister Wadurag at the village Galutisa, two karmasthānas . . . . that the officers of the royal family shall not enter, that enemies shall not take away the cart buffaloes, that nothing but raw rice shall be given [as taxes], that travellers and pilgrims shall not enter: Thus we, the royal family, order: We give a privilege to Galutisa, the village of the minister Wadurag.

(120.)—Mayilagastoṭa:—The āepā Mahinda, who was born in the womb of the anointed queen Gon, chief queen to his Majesty the king, descended from the unbroken line of the Ikshwāku family, reigning on Lankā's ground by hereditary succession—the son of King Abhā Salamewan—the pinnacle of the kshatriya caste, the sage who has comprehended the doctrine,—having made the necessary repairings at the Mahāwihāra, caused priests to be ordained for the nikāyas at the Uḍa Tisa monastery, and . . . . ordered that the officers of the royal family shall not enter the place belonging to the priesthood; that enemies shall not take away the villages, the cattle, the royal taxes, the revenue, the cart buffaloes; that daily the priests, including the high priest, shall not destroy life; that the officers of the royal family together with the queens shall not protect (?) . . . . All this was ordered by the aēpā Mahinda.

(121.) Tablets at Mihintale:—

TEXT A.

He who having been born unto King Abhaya Salamewan, an eminent Kshatriya, who is descended from an unbroken line of kings of the Ikshwāku family, which is the pinnacle of the glorious Kshatriya caste, in the womb of the Queen Gon, descended from the same caste, having enjoyed the power of aēpā with great glory, and having according to succession become King, irradiates the island of Lankā by his splendour, His Majesty Siri Sang Boy Abhaya, in the sixteenth year after he raised the royal umbrella on the tenth day in the bright half of the month Wap, having assembled the lords of the great Bhikshu congregation dwelling in the wihāras of Caityagiri and Abhayagiri, being pleased with those rules which his royal brother formerly established at Caityagiriwihāra as well as with the rules of Abhayagiriwihāra, in order to establish the same rule for this wihāra in concurrence with those concerned in the matter, this rule together with a comment has been established for the lords of the great Bhikshu congregation who dwell in this wihāra as well as for the officers and for the slaves, for their duties as well as for receipts and expenditures.

The priests residing in this temple having risen early in the morning, having reflected on the four preservative principles, having cleaned their teeth, having covered themselves with the cloth according to the prescript in the Sikakaranī, having come to the dining hall of the Aetwihāra, having observed *Met* and *Pirit*, shall partake of gruel and rice. They shall give at the proper time prescribed by the physicians the food to those priests which are sick and cannot attend at the dining hall. Those priests of this wihāra which read the Winayapiṭaka shall receive five farms together with food and raiment, those who read the Suttapiṭaka seven farms, those who read the Abhidhammapiṭaka twelve farms.

When donations are made to the priesthood as a whole they shall not be appropriated to single individuals.

All the villages and lands belonging to the temple, except those which are given as a living to a private individual, shall not be enjoyed (by the priesthood) separately.

The workmen if not reprimanded or dismissed by the whole priesthood shall not be reprimanded or dismissed by a single priest.

The priests living in this wihāra shall not enjoy except* in a proper way paddy fields and orchards belonging to the Aetwihāra. In a place not belonging to the Aetwihāra they shall not expend them. The priests who transgress these rules shall not live in the temple. The priests who supervise the nikāyas, and the superintendents of the wihāra, and the eldest of the villages, the ākaemiya and pasakkaemiya, the writers of the wihāra and the writers of the accounts, including the receiver of revenue, all these persons shall be under the control of the Abhayagiri community residing at Aetwihāra, according to the rule established by the Tamils, and who will conduct the internal and external services in unity and concord ; workmen who are fit for internal and external revenues and expenses shall be appointed by the whole body of the karmasthānas having taken in bail house holders that are able to give . . . . The priests residing in this temple shall not be taken to work in dependency, but shall be left free, the working people shall also be left free after what was due from them has been recovered, the workmen of the principal karaṇḍa and of the karmasthāna shall be put to the field-work and the workmen of the dāgoba to the dāgoba.

The working people belonging to this wihāra except those which have gone on wihāra service to a distance, those who have to work on the embankment at their respective places, those who have to attend at the place where rice is issued and at the place where rice and gruel is prepared in the morning, shall not be less than three at each place.

Anything belonging to the Aetwihāra dāgoba shall not be given away, nor shall anything be purchased from the servants.

The people bound to work shall not undertake work on their own account and shall not be given away to work.

The officers of the Aetwihāra shall take care of the payala (?) given from Damgamiya for the repair of the Katumahāsaēya and shall execute the repair of the dāgoba ; they shall take care of the two kiriyas given from Aeḷgamiya for the preservation of the Kirbanḍ pawu dāgoba.

The dāgoba and the house of the great stone image and the Mahāboge and the Nayinda, the house of the princess Miṇināl, the Katumahāsaēya, the Kirbanḍ pawu dāgoba, the dāgoba of Aetwihāra situated on the upper hill and on the lower hill, the

* I substitute mut after pariyāya.

offerings collected at all these places together with one hundred kalandas of gold from the Aetwihāra and ten yālas paddy, shall be annually expended for repairing the dāgobas of this temple and the other edifices.

Those who supply rosin and incense to the two villages Gutāe and Karandāe attached to the *dāgē* and the *pilimage*, having established a fine and having seized (?) the rebellious, shall take these to the wihāra.

One-third of Gasagaesiya at Kirbaṇḍ pawu and the income of the priesthood in this place (?), the tank of Mineri, the upper and lower tank at Lahiniya pawu, and the income of the priesthood there, the ground around the tank of Pahanaēwila and Porodenī pokuṇa, what is derived from these places may be appropriated to the wihāra.

Land fees shall be taken as a matter of course from the people living on wihāra ground, except the wihāra slaves and the working people.

Those who having got the yellow robes as a sign, do selling and other things not proper to their dress, and destroy life, shall not be permitted to dwell round the mount.

None but proper servants shall be employed for the wihāra.

Villages and lands belonging to this temple shall not be given for . . . . . . except to those who work at the upkeep of the same.

No extra labour shall be exacted on the poya and other festivals beyond three days.

Except the dunuwak given as living to the working people and to the slaves, no paddy fields or orchards belonging to the Aetwihāra shall be given away as a pledge or . . . .

Except the raw rice which the dependents of the wihāra must furnish according to the ancient custom, no victuals shall be taken from the inhabitants; fees shall not be exacted from the cultivators, nor shall their cattle be seized by the domestics to labour their own fields.

Lands belonging to the cultivators by the right of inheritance should not be seized without a reason. Damage shall not be done to the gardens, trees and shrubs shall not be cut down.

In all the villages and lands belonging to this temple, neither palm trees, nor tamarinds, nor any other fruit tree shall be felled except with the consent of the tenants. If any fault be committed by any of the cultivators the adequate fine shall be assessed according to the usage, and instead thereof the delinquent shall be directed to work at the tank in making an excavation sixteen cubits in circumference and one cubit deep. If he refuses to work the assessed fine shall be levied.

In the villages and lands belonging to this wihāra, after having paid the wages to those who have to receive them, the rest shall be entered in five books with the consent of the tenants, so that they may be under inspection.

The daily expenditure on account of the mahāpātra and the hired servants and the repairs shall be written in books and accounts kept at the store room with the consent of the owner. Every month these accounts shall be collected into one account and at the end of each year the twelve months accounts shall be formed into one register to be produced before the assembled priests and there disposed of. Servants who infringe these rules shall be fined and dismissed the service.

Text B.

To the priests who have the superintendence of the nikāyas daily one naeli of rice, to that who preaches the bana at the wass season one kalanda and four akas of gold, and for the bana at the conclusion of the wass a like quantity.

For the eldest of the village five kiriyas as wages and daily one naeliya of rice, fifteen kalandas yearly for whitewashing and supplying flowers. The cook, the wihāra writer, the revenue writer, the receiver of revenue and the principal attendant, shall have five kiriyas each, the chief workman one kiriya two payas and two aḍmanas of rice, a number of watchmen (?) two payas and one aḍmana of rice, the manager of the festivals one kiriya and a farm in Damiya, yearly three kalandas and two akas for whitewashing and supplying flowers.

One who prepares medicine one kiriya and a farm in Damiya, one kalanda for clothes at the great Buddhist festival called Somnas. To a plaisterer one paya and two patas of rice, to one who throws away dead flowers and to a workman born on the ground of the king one kiriya and two pādas each and two aḍmanas of rice, to a masker two payas and one aḍmana two patas of rice, to one who spreads cloth to the ceiling two payas and a farm from Damiya, for clothes at the great Buddhist festival Ruwanasut one kalanda, for one who spreads cloth to the walls two payas and a farm from Damiya, for a white-washer two payas and one aḍmana one pata of rice, for twelve painters two pādas each and a farm from Damiya, to four gold-smiths (?) one aḍmana each and two pādas of rice as wages.

The priests residing in this temple having procured garments, each who has received garments should distribute such to the working people who are in want of them.

To each of the two receivers of revenue two payas with one aḍmana, one pata of rice, to a warder of the granary two payas and one aḍmana, two patas of rice, to a watchman of the granary two payas and one aḍmana of rice, to the jeṭmawa one paya and one aḍmana, two patas of rice, to the superin-tendent of the dining hall one paya and one aḍmana, two patas of rice, to an overseer of slaves two payas, to twenty-four slaves one pāda each and yearly one kalanda for cloths; to a workman born on the ground of the priests one kiriya and one aḍmana of rice, to twelve cooking servants one kiriya, two pādas each from the village Paloḷagama, to the principal

cook one aḍmana, one pata of rice, to a servant who brings firewood and cooks three aḍmanas of rice, to those who do not cook but bring firewood and go on errands two aḍmanas each, to one who cooks on the supplied firewood one aḍmana of rice, to the chief thatcher two payas and one aḍmana, one pata of rice, to eleven thatchers each two pādas and one aḍmana of rice, to five potters who furnish daily five chatties (?) one kiriya each, to a pātra manufacturer who supplies every month ten pātras and ten waterpots, two kiriyas, and two aḍmanas of rice, to the person who furnishes a water-strainer monthly one kiriya two payas, to a physician one paeḷiya . . . . and a farm from Damiya, to a surgeon two payas and a farm from Damiya, to a flower gardner one kiriya, two payas and a farm from Damiya, to an astrologer two kiriyas and a farm from Damiya, to a barber one kiriya and a farm from Damiya, to the receiver of dues of the dāge, to the overseer of the tenantry, to the writer of the revenue and to the three superintendents of works the village of Karandaēgam as wages, to those who supply rosin and incense four farms from Damiya, to those who supply wicks and oil to the dāge a payala from this village, to the two persons who supply white lotus and flowers for offerings to the dāge two kiriyas from this village and a farm from Damiya each, to a keeper of lotus flowers who supplies monthly 120 flowers two kiriyas from Sapugamiya, to a painter two kiriyas, to a warder of the dāge one naeliya.

To the six persons who supply rosin and incense to the Mahabuduge, to the preacher of bana, to the schoolmaster and six devotees the village Gutēgam, to the one who supplies flowers to the Mahabuduge two payas from this village and a farm from Damiya, to those who supply rosin to this village two farms from Damiya, to the person officiating at the shrine of that great stone image and to one who supplies kamas two pādas each and one aḍmana two patas of rice.

To the person who supplies oil to the dāge at the Budibisowa one poṭa, to the person who strains water one tuḷula and the same for the pilimage, to the writer of the karmasthāna one kiriya, two payas, and two aḍmanas of rice. To the chief carpenter at the Boṇḍwihāra, to the two master carpenters, to eight stone cutters, and two braziers the village Waḍudewaēgam, to the two wood cutters one kiriya each, to the two goldsmiths three kiriyas each, to the two blacksmiths one kiriya each, to the limeburners the village Sunuboḷdewaēgam, to the six carters the village Dunumugam, to the superintendent of the repairs one kiriya and one aḍmana, one pata of rice, to twelve labourers one aḍmana of rice and two pādas as wages.

To the warders of the Nawaguṇa Mahasāeya, the Naeṭewiya Mahasaēya and Aembuludāgoba two pādas each, to the warders of the different dāgobas belonging to the Aetwihāra on the upper and on the lower hill a farm from Damiya each. The people working at the dāge, at the pilimage and at the dining

hall, the two washermen that wash the clothes, the vestments, and the bed-linen, shall get three kiriyas from Magulwaewa. In the villages and lands belonging to this temple the roads and high roads . . . . shall be taken, wanderers and pilgrims shall not enter. So much water as is in the tank shall be distributed to the wihāra lands in the manner formerly regulated by the Tamils. None of the lands belonging to this temple shall be given away as a pledge, those who have thus gotten any thereof shall give it back to the temple. To ensure prosperity to the institution these regulations shall be strictly obeyed.

(123.) Mineri : . . . . the workmen on the fields, if there is any work . . . . a fine of 500 kalandas of gold . . . . . . the noblemen shall take in this kingdom, cocoanuts and tamarinds shall not be cut . . . . . . inside the three kingdoms shall not stand . . . . the warder of the granary with one hand five . . . . the fifth . . . .

(124.) Attanayāla : The glorious endless . . . . who was an object of respect to the Kshatriya tribe, being descended from the unbroken line of Ikshwāku, being born in the womb of the chief queen to His Majesty the King, son of King Siri sañga bo, the pinnacle of the Kshatriya castle, the sage who learned the doctrine . . . .

(129.) Slab from Anurādhapura : The lay devotees to the lords of the world of gold two hanas and a half, one aḍmana . . . . . . at the two corners flowers . . . . sick people shall not take rice, having made bracelets for them, to take rice . . . .

(135.) Dewanagala : The glorious endless, whose renown extended over the whole world, who was an object of veneration to the other royal dynasties of Dambadiwa, descended from the uninterrupted line of the Ikshwāku family, an eminent Kshatriya, born in the womb of the chief queen, who had become Lord of Lankā by (hereditary) succession . . . .

(137.) Galwihāra, Polonnaruwa : 1254 years from the time of King Waḷagam Abhā, when 454 years had elapsed since our Buddha, having, in a time extending over four asankhya's 100,000 kalpa's, fulfilled all the thirty perfections, and having, on the Māra battle-ground, mounted on the divan of thorough enlightenment, conquered the irresistible Māra, together with his retinue, attained the state of omniscience, and forty-five years (after that), on the fourth day, having accomplished by quenching . . . . . . as a large cloud does by rain, so he, in many hundred thousands of crores of kalpas, by the nectar of the law [having thus accomplished] all the duties of a Buddha, extinguished (his) life by means of the sacred nirupadhiçesha nirvāṇa near the city of Kuçinagara, in the grove of Sāl trees of the king of the Malla's . . . . . . when, the congregations being broken up, religion was fading away, His Majesty King Çri Samghabodhi Parākramabāhu, descended from the unbroken line of Mahāsammata and the others, born of the Solar race, the king

over kings, resplendent through the rays of his glory, which has penetrated many regions, anointed by the anointment of paramount dominion on Laṃkā's ground, enjoying the delight of dominion with the treasure of his merits made patent, he, the very wise one, having removed the powerful poison of non-observance and false observance of religious ordinances (which are) the root of ignorance and false knowledge, having seen young gentlemen practising religion . . . . (thinking): if, seeing a spot on . . . . . . of an emperor like me in the religion of the pure Buddha, they might become indifferent, then Buddha's religion will be destroyed, and many beings go to hell, (therefore) it is right that I shall support the religion of Buddha in order that it may last five thousand (years) like Dhammāsoka, who, his heart instigated by compassion preceded by intelligence, having supported the . . . . thinking I will make that it lasts spotless for five thousand (years), having combined a number of virtues as unbrokenness and freeness from holes, having seen the congregation of priests living in the great wihāra under the leadership of the great Sthavira Mahākāçyapa, who lived on Udumbara giri, ornated with the jewel ornament of wordly qualities as preservation, increase and cultivation of the aggregates of virtues, &c., having supported them, having supported the great thera Tissa, son of Moggali, who was granted a Buddhakalpa by Buddha, having made the wicked Bhikshus behave spotlessly, having crushed what resisted, having cleansed from dirt the religion, had caused the third council—removed many hundred wicked Bhikshus from the teaching and religion, having made one nikāya by uniting the three nikāya's, which even at the time when there were great Arhats endowed with a number of qualities as the six supernatural faculties, &c., not being united even with great effort by former kings, were . . . . having built the great wihāra of Jetāwana and many other costly wihāras in various places in the island of Laṃkā, having made there residences for more than thousand of the great priesthood, making support by the gift of the food of the religion uninterruptedly continued . . . . being desirous of the enjoyment of the taste of the happiness rising from the sight of the priesthood— having from time to time adopted the vow of fasting, having approached the wihāra and gone among the priests assembled,—having enjoyed the taste of the happiness of the joy produced by this sight (thinking): it is right that by me, with great effort, in order that the glory of this saṃkhya may last five thousand (years) undisturbed, in order that in future also the priesthood, without levity, established in the duty of knowledge of the (sacred) scriptures, endowed with the qualities of alepa and cajata, may prosper, having given advice and instruction Religion shall be protected — being endowed with proper and patent virtues, having heard the request of it, having stated that by the theras derived from the great Thera Mahākāçyapa, those who live carelessly shall not be tolerated,

having made a sanda of the Vinaya of the law and with the intention that the chief theras should give among the faithful of the disciples who are with each of them the katikāwa which the aedurol made without expanding them, being fit for . . . ., not allowing those who dwell to become careless, but uniting them to the burden of study, not allowing them to despise in the lower assembly the Vinaya, the Khuddasikkhā, the Pāṭimokkha, the suttas, the Dasadhamma sutta, and the three Anumāna suttas, together with the Vinaya books, putting far away the conversation with the multitude, he ordered that those who were engaged in study should be continually kept in seclusion. Having purified himself three times . . . . having set himself assiduously to . . . . and other work, having taken two or three . . . . and having interrupted the seclusion not even for a single day, he ordered that each man should direct himself first to what is proper. And having applied himself to these above-mentioned virtues, accomplishing his own and other people's work (?), having organised the burden of study in the above-mentioned way . . . . having made the pupils and fellow-priests learn the Mūla sikkhā, the Sekhiya and the Vinaya book, having heard the Sikkha walanda winisa (comp. Zoysa's Report on the Temple libraries, p. 6), having made an abridgement . . . . he disposed of the ascetics. Having observed the fasting . . . ., having reflected on the Dasadhammasutta, having observed the above-mentioned seclusion, having shown his ability, having learned, in a limited time, the duties of performance, having applied himself to the burden of spiritual insight (Dhamm., p. 80), having spent his days according to the prescript of the four sampajaññā's (Dhamm., p. 389), he said: It is right to teach the novices the Heraṇasikkhā, the Sekhiya, the Dasadhammasutta, the Vinayabook and the play (?), to exercise the pariharana without despising it, and to observe the seclusion . . . . mother and father, two persons, and those which are from the same womb (brothers and sisters), widows and virgins and fellow students (shall take) their food and go begging in the manner indicated above. Medicines for the sick and for the fellow students, and the five ways of collecting alms in forbidden places, except going to the pirit, must be avoided. At a wrong time leave to go to the village must not be given. If leave is given to those who go in order to visit sick people, it is a dukkaṭa āpatti for the teachers to give leave to the avyaktas; if the avyaktas have got no leave to go to the uposatha pawāranam (Khuddasikkhā, vs. 8), knowing the degree of āpatti and anāpatti (guilt and innocence) and making any one of the vyakta sangha responsible (?), leave should be given to them . . . . if any one of the priesthood lives in the neighbourhood . . . . except having seen it is not allowed to make him dwell (there) . . . . for the priesthood in the middle of the night sitting down cross-legged,

it is fit to enjoy sleep, and to recreate their bodies; in the early morning, having risen, and having set themselves to work with . . . . . . to spend their days sitting, standing, and walking about, to learn pulumu (?), to put on clothes, to clean their teeth, the dāgoba, the botree and the templeground; the teachers and the theras and the sick should receive their couches and their food and other requisites; afterwards the priests should descend into the dining-hall and, having taken their gruel and done the duties of the dining-hall, they should inspect the account books . . . . the dining, etc., should be done quickly. . . . . Having taken the gruel, they should set themselves to work with . . . . and pass their days; having applied themselves to the burden of study with the nyāya (?), the householders and the ascetics should without becoming saṃsaṭṭha (?) up to a certain time spend their days . . . . not wealthy except by compassion (alms) . . . . . . having received and being pleased; when you come together, o bhikkhus, you should do two things—religious conversation or noble silence. Besides these two things, religious conversation and silent attention, (there is) the unprofitable talk (Brahmajāla sutta, p. 10) and love thoughts and evil thoughts (which) they should avoid, in the beginning of the night they should not (?) preach bana . . . . listening to the religious conversation, etc., not in the succession of the disciples, spending (their time) in the acquisition of spiritual insight; at midnight, at a lucky moment, sitting cross-legged, it is fit to enjoy sleep, afterwards to . . . . pilgrims and ascetics shall rest at the watchhuts, the . . . . . , the image house, or at some other place; at all occasions, either in earnest or in joke, unbecoming talk shall not be used by anyone; . . . . . . towards virgins and little children no harsh or laughing words shall be used, the overseers shall not be angry with the working people who do not know their work, those who only know their own yakaduru . . . . and no others shall not give them to others, tom-tom beating by the elders of the priesthood and other utensils . . . . except what is at hand for obtaining rain . . . . at a place which is not irrigated is good to apply; such utensils . . . . "the laughter alone increases" (?), thus having spoken on account of the laughter, it is fit not to expand the sorrow, but to show it alone by word of mouth, those that have their own temples destroyed shall not subdue others, and those that have destroyed other temples shall not stay in their own; . . . . "by a bhikkhu who does not know writing, and is careful . . . . through temptation eagerness," thus having spoken, it is not right to show eagerness on any occasion; saluting the dāgoba and the botree, etc., worshipping . . . . , etc., using the tooth cleaner . . . . it is not allowed to talk loud; the householders in the villages shall not use patibaddha kathā or visabhāga

kathā : Here is a bhikkhu who either alone or in the middle of the priesthood by inconsiderate talk stands vexing the theras and sits down annoying them and preaches . . . . and strokes the head of a young man . . . . thus having spoken, appearing in the middle of the priesthood, you should not touch the body with the robe ; and the elders of the priesthood with compassion up to this moment . . . . shall preach ; in no place whatever young men touching (?) . . . . . with their bodies shall . . . . ; those that live away from their houses shall not cause perplexion ; after having purified [them] from sin, you should ordain [them] ; after having purified (them) you should admit them to the order ; after having purified them you should give them the nissaya ; one son of a noble family having received the ordination and the admission to the priesthood . . . . establishes the order ; (the same in Sinhalese) after having purified (them) you should ordain them, after having purified them you should admit them to the order, after having purified them you should give them the nissaya . . . . In this above-mentioned way you should not object to anybody's wishes ; anything that has been ordered in this katikāwa shall not be disobeyed ; if anybody commits a mistake a fine is assessed up to the third time, but if he commits the mistake again without paying the fine up to a month's time he shall be made a prisoner according to the rule in the Vinaya (?) . . . . The elders of the gaṇas and the thera shall apply themselves to the burden (of study) and shall not be careless and shall not let the priesthood transgress these rules ; it is right that by the great theras a fine shall be established. Hail !

(140.) Padiwil : Parākramabāhu, the cakrawartti sovereign of happy Laṃkā, descending from ancient princes, has finished (the repairs) of the tanks and ponds for the use of the fields which he made in every part, finding many streams and ponds useless and broken, in the hope of increasing the happiness in this and the next world.

(143.) Dambulla : The sovereign lord of Laṃkā Parākramabāhu, cakrawarttī of the dynasty of Kālinga, (surnamed) the heroic and invincible royal warrior, gloriously endued with might, majesty, and wisdom, and, like the placid moon, radiant with cheering and benignant qualities ; the liege lord of Lakdiwa by right of birth, deriving descent from the race of King Wijaya, who extirpated the demons and peopled Ceylon, and was an object of veneration to the other royal dynasties of Dambadiwa, whose renown extended over the whole world ; having dispersed his enemies as the brilliant orb of the sun over the summit of the mountain of the morn dispelleth darkness ; and having extended the canopy of his dominion over the whole island ; enriched the inhabitants who had become impoverished by inordinate taxes, and made them opulent by gifts of lands, cattle, and slaves, by relinquishing the revenues for five years, and

restoring inheritances, and by annual donations of five balanced weights consisting of gold, precious stones, pearls, silver, &c.; and from an earnest wish that succeeding kings should not again impoverish the inhabitants of Ceylon by levying excessive imposts; he ordained that the revenue should be for the first amuna one amuna three paelas six maṇḍaras, for the middle one amuna two paelas four maṇḍaras, for the last five paelas three maṇḍaras; and considering that those who laboured with the bill-hook in clearing thorny jungles earned their livelihood distressfully, he ordained that they should be always exempt from the tax. He also made it a rule that when permanent grants of land may be made to those who had performed meritorious services such bequests should not be evanescent like lines drawn upon water, by being inscribed on leaves, a material which is subject to be destroyed by rats and white ants; but that such patents shall be engraved on plates of copper, so as to endure long unto their respective posterities.

Thrice did he make the circuit of the island; and, having visited the villages, the towns, and the cities, and having explored the places difficult of access, the fastnesses surrounded with water, the strongholds in the midst of forests, and those upon steep hills, he had as precise a view of the whole as if it were a ripe neli-fruit in his hand; and such was the security which he established as well in the wilderness as in the inhabited places, that even a woman might traverse the country with a precious jewel, and not be asked, What is it? When he had thus insured safety in this island he longed to engage in war, and twice dismayed the kings of Pāṇḍī; and having accepted the royal maidens and also the elephants and horses, with other tributes of homage which they sent him, he formed friendly alliances with such of the princes of Coda, Gauḍa, and of many other countries, as duly appreciated his good will, but by his personal valour struck terror into those who esteemed not his friendship; and he caused princesses to be brought unto him from each of those countries, with other tributes of homage: and, as then there remained no hostile kings throughout Dambadiwa to wage war against him, he tarried at Rāmeçwara, where he made donations of balanced weights, consisting of valuables, and thus enriched the poor and satisfied the needy. He then caused obelisks of victory, formed of stone, to be set up as lasting monuments; and having built a . . . . dewāle departed thence with a four-fold army, and returned to Ceylon. Then reflecting that, as he had no enemies left behind, he might conquer . . . . enemies, he caused almshouses to be erected at many places in Dambadiwa and Ceylon, and caused alms to be distributed constantly . . . . , ... He united the three nikāyas that had been separated for a long time, recited the three piṭakas and other Buddhist books, and restored the temples and dāgobas which were destroyed in consequence of the calamities which had befallen the land during former reigns . . . . he rebuilt

the wihāras in the cities of Anurādhapura, Dewanuwara (Dondra), Kaelani, Miyaguṇa, and others; he expended vast riches, and within this wihāra he caused to be made statues of Buddha in the recumbent, the sitting, and standing posture; and, having caused them to be gilt, celebrated a great pūjā at a cost of seven lacks of money; and, as it is recorded upon this stone, gave (to this cave) the name of Suwarṇagiriguhayā.

(145.) Ruanwaeli Dāgoba, Anurādhapura: The glorious, incomparable by the number of his virtues, as liberality, truthfulness, vigour, having come from the royal line of the Ikshwāku family, having become like a forehead mark to the royal family of the Kālinga emperors, born at Siṃhapura, His Majesty King Niççaṃka Malla Kālinga Parākramabāhu, after having made one canopy in the island of Laṃkā, which had come by inheritance to his family, (thinking) as those masses which, being oppressed by the impious disorder which His Majesty Parākramabāhu I., exceeding the custom of former kings, had created, having become poor, going, making theft, make theft because they have given up the hope of life, it will be for hope, having given whatever property every one liked, as gold, silver, pearls, jewels, clothing, ornaments, cattle, villages, land, &c., having given security, having caused (them) to give up theft, having saved the rest of the masses from various complaints, and thus having made them well-to-do by the gift of various manifold property, (thinking): it is right that, having kept what is given by me, they besides shall become more prosperous, having been pleased to remit the taxes for some years, having been pleased to remit the royal half for ever in all three kingdoms, having been pleased to think, may ye live prosperously in my time . . . . (therefore) I will mount the balance in a heroic manner, as former kings have not done, having ornamented himself with crown and ornaments, together with His Highness his son Wīrabāhu and Her Majesty the chief queen, Kālinga Subhadrā, three persons mounted the balance . . . . in the royal street uninterruptedly . . . . including the seven jewels; having (thus) made to continue a rain of great gifts, having erected resthouses under the name of Niççaṃka Malla frequently in the three kingdoms, having made to continue uninterruptedly gifts of food, having removed all fear of poverty, fear of theft, fear of distress, having made all inhabitants of the Island of Laṃkā happy, and having perceived that it was through greed of the (4) pratyayas and fear of duties that the bad and worldly did not leave, and there being no work for those who threw off the robes without disgracing the Church, having been pleased to order gold, clothes, iron, rice, seed, cattle, and other things shall be received, (thinking) it is right that to the devoted priests there shall be no reproach, having made help by many things to the . . . . among their relations, having, through the four pratyayas, poured out a stream of gifts, thus having pacified the people and the Church, being pleased to

live at Pulastipura, having, in order to worship the relics of the sacred Ruanwaeli Dāgoba, surrounded by a fourfold army gone out with great splendour in the fourth year of his reign; having, when being at the distance where the Dāgoba appeared in sight, alighted from the carriage, having on his royal feet entered the terrace of the Ruanwaeli, having, as if sprinkling sand on the terrace, scattered countless pearls, and having, as if flowers were blossoming . . . . while going round, offered uninterruptedly gold flowers, silver flowers, the seven gems, having made protection from the sun to the Dāgoba by a flag of priceless silken cloth; having, after having perpetually heaped up heaps of camphor, thus made offerings of incense, and having made seven offerings of incense with taliyan oil, perfumed oil, and other oil; likewise having offered with kaluwael incense and sweet scented flowers, having gone round with the four kinds of odours, and having swept it himself, having made an offering with 40 lakshas of masurans, having (by ordering) in a distance of seven gavyūtis from the city no living being shall be killed, given security, having had the tom-tom beaten, having given security to fishes in 12 great tanks, having given gold, clothes, and other things they liked, to the Kāmbodyans, having ordered not to kill birds, having given security to birds; having heard the joyful shouts of the people who saw him speaking in questioning the Buddhist gods there, when in his devotion he worshipped the relics, having, in his joyful inclination towards Buddha which then arose, remitted the taxes again for a year to the inhabitants of the island of Laṃkā, having given over the royal insignia to the Loke arak menāwan, there present, and having worshipped them, having built up the Maricawaṭṭi and other wihāras, having given countless wealth and several hundred yāḷas of paddy and handed it over, having been pleased to decorate the city like a city of gods—may future princes also, perceiving that to those who worship in their hearts . . . . protection will be in like manner from the Buddhist gods, protect and preserve the wihāras and the inhabitants of the wihāras in the city, the people, and the religion.

(146.) Inscription on the great lion from Polonnaruwa:

(1.) His Majesty Niççanka Malla Kālinga cakrawartti, overlord of Laṃkā, used to sit upon this throne.

(2.) When he sat upon his throne this was the place for the secretaries.

(3.) When he sat upon his throne this was the place for the chief ministers.

(4.) When he sat upon his throne this was the place for the generals.

(5.) W. h. s. u. h. th., this was the place for the sub-kings.

(6.) W. h. s. u. h. th., this was the place for the crown prince.

(7.) W. h. s. u. h. th., this was the place for the governors of provinces.

(8.) W. h. s. u. h. th., this was the place for the bazār council.

(147.) Inscriptions on the frieze round the Thūpārāma:—

Upper portion—I.

The overlord of Kālinga Parākramabhuja Niççaṃka Malla . . . . . . the round relic house at Pulastinagara . . . .

He who comes of the royal race of Ikshwāku like a star on the forehead of the family of the sun, who, receiving the kingdom by royal succession and putting on the crown, obtained the office of chief king, His Majesty Niççaṃka Malla Kālinga Parākramabāhu, descended from the great king Jayagopa and his queen Pārwatī in the 11th month on a full moon day in a lucky moment . . . . having received the crown his father spake . . . . . .

III.

. . . . in five years having remitted the taxes, giving food, lands, cattle, slaves, clothes, etc. . . . . having those that worked with the bill-hook exempted from the tax, giving for sale always (IV.) many things, making people happy, and considering that robbers committed robberies through hunger for wealth . . . .

Lower portion—VII.

. . . . at many places putting guardians of the law . . . . preventing the inhabitants of the world from bad conduct, putting an inscription at the royal door not to be destroyed, to protect the law of the parents . . . . in the three kingdoms (VIII.), having seen those who took away . . . . saying I give luck to them and to the other princes, having given gold and silver bracelets and pearls and other riches, and having made happy all the people, having established princes in Coḍa, Gauḍa, and other countries, having sent soldiers, longing (?) after battle, not finding enemies behind, having conquered the enemies pride and hatred, having built at Pulastipura the Niççaṃka resthouse and the Brāhmana resthouse and many other resthouses and dining halls, giving gold and silver bracelets, weapons, and lamps, brilliant like a wishing tree, with a great retinue pouring down a rain of gifts at Anurādhapura.

(148.) Galpota:—He who gained endless glory through the number of his qualities, the Lord descended from the unbroken line of King Ikshwāku, the Kālinga cakrawartti, passing through the air 1700 years after the period when King Wijaya landed on the island of Laṃkā, which by the command of Buddha was placed under the tutelary care of the gods, and having extirpated the Yakshas, made it an abode of mankind—in the kingdom of Kālinga, on the continent of Dambadiwa, which is the birthplace of Buddhas, Bodhisattwas, and Cakrawarttis, conceived in

the womb of the queen Pārwatī Mahādewī unto the king Çrī Jayagopa, the glory of the dynasty which reigned in the city of Siṃhapura, invited by the king, who was his senior kinsman, to come and reign over his hereditary kingdom of Lakdiwa Wīra Niççaṃka Malla landed with a great retinue on Lamkā, and having been installed in the office of aepā enjoyed the luxuries of regality, and having been accomplished in the art of war as well as in all the other branches of knowledge which form the circle of the arts and sciences, he in due order of regal succession received the sacred unction, and being then crowned, was installed as king. At the festival of his coronation he was invested with a glory which filled the firmament and overpowered all beholders, and with such daring courage that when he was hunting in a forest a furious she bear having rushed towards him, he laid her and her whelps dead at his feet. When he traversed a dry desert and wished for water, an unexpected cloud instantly poured down an abundant shower. His royal prowess was such, that, like the spring of the noble lion nothing could withstand it. When he went to enjoy the bath and a huge polonga approached him there, he turned aside and said: "Thou knowest what thou deservest," whereupon the snake stung itself and sacrificed its life. His irresistible majesty was such that the state elephant no sooner saw him than he roared the shout of triumph and took the king on his back. His Majesty Siri sañga bo Kālinga Parākramabāhu Wīrarāja Niççaṃka Malla Apratimalla dispersed his enemies as the sun over the summit of the mountain of the dawn (dispelleth darkness) and causing the smiles of the countenances of his people to expand with gladness, exercising power and enjoying regal delights like another Sakra Dewendra in benignity resembling the full moon, in firmness the Mount Meru, in profundity the great Ocean, in patience the earth, and occupying his station like a wishing tree produced by the merits of his subjects, he considered thus: The malice of some people and the anxiety of others to maintain the rights of their respective families, have been heretofore and may prove hereafter, the source of danger to our dynasty, and being moved with benevolence towards the people he confirmed to them the privileges appropriate to the different families and relinquished the revenues of five years. He reduced the rate of taxes on arable lands imposed by former kings, and fixed the tax for the first amuna, at one amuna, three paelas, six maṇḍaras, for the middle amuna at one amuna, two paelas, four maṇḍaras, for the last at one amuna, one paela, three maṇḍaras. He relinquished the tax on the dry grain produced on chenas, the cultivation of which is attended with distress, and ordained that such tax should cease for evermore. He quenched the fire of indigence with showers of riches, consisting of gold coin, copper, bell-metal, gold, silver, pearls, precious stones, vestments, and jewels. He appointed ministers and others whom he provided with lands, slaves, cattle, houses, and various other riches

in abundance; he reconstructed the embankments of great lakes, watercourses, and weirs, which had remained neglected many years in the three kingdoms, all which he restored to prosperity and granted to the inhabitants thereof the boon of security, and other gifts. He appointed judges in many provinces to remove injustice, and, considering that robbers committed robberies through hunger for wealth, he gave them whatever riches they desired and thus relieved the country from the dread of thieves, and by establishing order amongst the dwellers in forests and the dwellers in villages he removed the thorns (of annoyance). According to the sacred injunctions of the doctrine of Buddha he also expelled the unrighteous from the religious communities, and thus freed the country in general of the thorns (of evil-doers). He provided the four requisites for the comfortable maintenance of the holy priesthood, and every year caused priests to be ordained and bestowed gifts of yellow robes, and as in former times assigned extensive estates and lands of lesser extent (to the wihāras). Having greatly promoted the interests of the doctrine, and advanced the same as well as the sciences by bestowing suitable gifts on professors of the religion and on professors of the sciences; and considering that the continuance of the religion and of the sciences (B) depended on the royal dynasty, he sent to the country of Kālinga and caused many princesses of the Soma and Sūrya races to be brought hither, married the royal virgins to his son the exalted Wīrabāhu and increased the royal family.

His Majesty, wearing the crown, and being decorated with the royal ornaments, caused himself, as well as the chief queens, Kāliñga Subhadrā Mahādewī, and Gangawamça Kalyāna Mahādewī, and his son the great sage, and his daughter Sarwangasundarī to be weighed in a balance every year; and by bestowing five times their weight on the priests and brahmans, the blind, the lame, the dwarfish, and the deformed, and other destitute and friendless people who thronged from the ten regions, made them happy, and caused a constant supply of rain.

All the people who were interested in the cause of the religion and in the welfare of the country were therefore affected with the most submissive fidelity, and devoted their lives to his Majesty, who, having attained the acme of virtue, daily performed acts of merit, and was pleased to live in the city named Pulastipura . . . Kālinga. He observed with the eyes of a spy continually his kingdom and other kingdoms, and having put our island of Laṃkā in peace he was pleased to look forward (to other countries); surrounded by a fourfold army, he visited in Trisiṃhala, the villages, towns, and cities, and explored the fortresses and the strongholds and secure places on mountains, and in forests, and in marsh, and gladdened the people living there with showers of riches; looking about in the three kingdoms he repaired the Miyanguṇu . . . .

Kaelani and other ancient wihāras, and having caused the reclining, sitting, and standing images in the cave of Dambulla to be gilt at an expense of a lak, and having made offerings of valuables worth a sum of 36 laks to the great Ruanwæli caitya at Anurūdhapura, he made a stone dāgoba as worship-place for the gods who rejoiced at the said pūjā, and caused an inscription to be engraved. Having thus restored to its ancient condition the island of Lakdiwa, the receptacle of the efficacious doctrines of Buddha . . . . he proceeded to Dambadiwa, surrounded by a fourfold army, and consistently with his cognomen of the dauntless and irresistible warrior, not hesitating in any place with great splendour, unmoveable like the blue sapphire he crossed the great ocean, and being in Dambadiwa longing for battle, sent out champions to go and challenge battle . . . . when it was time to dress for the battle the general Lag Wijaya singa having conquered Dambadiwa, knowing . . . . going down to battle, having seen them in fear, the mother of the king of Pāṇḍī (said) "let only our lives be spared, the kingdom shall be thine" . . . . royal princesses . . . . and a large tribute from the Solī country . . . . and having formed friendly alliances with the peaceably disposed princes of the countries of Karṇṇāṭa, Nellūru, Gauḍa, Kālinga, having driven those who were not peaceably disposed into fear by his prowess, having received princesses and tribute from every kingdom, he brought them to Rāmeçwara; he caused himself to be weighed in a balance, and gave to the people living in different countries endless riches; at this place, as a lasting memorial, he built a dewāle to which he gave the name Niççaṃkeçwara; as he saw no more adversaries, in compliance with the supplications of the kings of Dambadiwa to relieve them from fear, he returned with the said army to Lakdiwa, and making this reflection: "In this world I have no enemies, therefore I shall apply myself to the conquering of enemies of the next world"; he erected in his and in other countries at different places almshouses, including the (so-called) Niççaṃka almshouse, and gave gold and silver bracelets and other presents like a wishing tree, and in order to witness in person the rejoicings of the mendicants who received presents, he built another almshouse which he called Niççaṃka dāna maṇḍapa. He dedicated his son and his daughter to the Daḷada and pātra relics, and afterwards redeemed them by offering in their stead a dāgoba of solid gold and other valuables. He caused to be built of stone (C) a Daḷada temple, with a covered terrace around it called (after him) the Niççaṃka latā maṇḍapa, and an open hall decorated with wreaths and festoons so that beholders should be delighted and thereby merit swargga and moksha. He then caused another structure to be formed to shelter under its roof the dāgoba and the principal temple. He also caused a Ruanwæli

Dāgoba to be constructed on the north side of the royal dwelling, of 80 cubits in height, and surrounded it with walls having gateways, and with cells for the residence of priests; thus he ensured the prosperity of the religion and the country. Moreover, Laṃkā being sacred ground and possessing sacred qualities beneficial to sentient beings, he enjoined the preservation of those qualities, and in his mercy was pleased to publish an edict . . . . that princes in their human form and appearance should be considered as gods . . . . standing between the kings and the Buddhas (?); and further considering that when princes award penalties for offences they only act as physicians who prescribe remedies for diseases of the body, and exercise their power in order to restrain from crime and so prevent falling into hell and give swargga and moksha; kings who cannot protect the world of mankind . . . . protect the world of gods; princes to obtain luck and misfortune . . . . by his virtue should keep afar and protect the obtained happiness and the rang of the family . . . . being fallen from their office and decayed like fruits the princes . . . . at the time being faultless . . . . in order not to awake . . . . that some people should go to death . . . . give life to the kings, glory in their bodies (?) for a long time to last . . . . merchants from the Gowī tribe should protect Hastasāra . . . . you should not be careless in order to protect the kingdom . . . . the princes exalted by pride . . . . in order to obtain happiness from their offices they should not be proud; from the Gowī tribe . . . . having not seen the offices obtained by themselves . . . . the inhabitants of the world not overcome by them . . . . . a question: the swan and the lion . . . . the jackal and others by eminent people . . . . the happiness of the world together . . . . from seeing . . . with suitable words . . . . princes and aepas and great kings having seen the lords of the world . . . . it is proper to do . . . . if there are none by order of the queens to protect . . . . if there are none it is proper to conserve the kingdom even by placing in the seat of royalty the sandals worn by a former sovereign . . . . Enemies to the doctrines of Buddha ought not to be installed in the island of Laṃkā which is appropriate to the Kālinga dynasty, for that would be like substituting a poison-tree for a wishing-tree; but if princes of the Kālinga race to whom the island of Laṃkā has been peculiarly appropriate since the reign of Wijaya be sought for and brought hither, they will prove worthy rulers and preserve the religion and the country. Aspire to attain the felicities of both worlds reflecting that virtue doth conquer the universe. Future sovereigns are thus affectionately exhorted by Kālinga Niççaṃka king of Ceylon.

In the margin.

This engraved stone is the one which the chief minister . . . . caused the strong men of Niççaṃka to bring from the mountain Saēgiri in the time of the lord Çrī Kālinga Cakrawartti.

149. Slab at the Daḷada Maṇḍirāwa, Polonnaruwa: If it is your wish to increase your prosperity and allay your fears, to preserve the position of your family, to respect the customs of your tribe, and to protect subjects, chose you families of kshatriyas to sovereignty and not the other castes: embrace these maxims spoken by Niççaṃka Malla.

He who comes of the royal race of Ikshwāku like a star on the forehead of the family of the sun, who receiving the kingdom by royal succession and putting on the crown obtained the office of chief king, His Majesty Niççaṃka Malla Kālinga Parākramabāhu, illustrious as Çakra, the king of gods, with endless royal splendour, incomparable by the number of his virtues, generosity, truth, heroism, and others like them, he dissipated the darkness of his enemies like the sun when he rises over the mountain of the dawn, and made peace throughout Ceylon, living in the city of the Kālinga kings called Pulastipura, reigning with the ten kingly virtues and increasing religion and the prosperity of the world like a wishing-tree produced by the merit of the inhabitants of the earth.

His Majesty relieved the exhaustion of the poor by the rainfall of his gifts, ornaments and dress, jewels, pearls, coins, silver and gold, and being pleased when he beheld the prosperity of the people, deeply considered in his great mercy and wisdom, thinking: We have done the benefiting of the world which is the law inherent in our family of Kālinga, how having made firm to the end of this kalpa this prosperity which we said we have made may they take it as a kṛitayuga, and, perceiving that the prosperity and the very race of the wicked were rooted out, who, not knowing the greatness and virtue of kings, the gods of men and parents of the world, offended against them, he thought, "it is right that such destruction should happen to no one!" and always giving much advice and instruction as if to give eyes to the world blind in its ignorance, having been pleased to show the rule of the law: Treason is a thing which must be avoided like the five great unpardonable sins; those who commit the five sins, murder and the rest, and those who take poison, destroy only themselves, but the very race of those who commit treason and all who are with them is destroyed. Treason therefore must not even be imagined in the heart; neither is it right to live without a king. Therefore when there is no one who has the office of chief king, either he who is the heir apparent, or if there be none such, then one of the princes, or if there are none of them, one of the queens must be chosen to the kingdom.

Over our island of Ceylon which belongs to the religion of Buddha, non-buddhistical princes from Cola or Kerali or other

countries must not be chosen; those who join them and make disturbances shall be called traitors.

As the crow should not be compared to the swan nor the donkey to the Arab, nor the worm to the cobra, nor the firefly to the sunshine, nor the snipe to the elephant, nor the jackal to the lion, so should no man of the Gowī tribe be greedy after the sovereignty; however powerful they may be the men of the Gowī tribe should not obtain the kingdom.

Those who honour as a king servants like themselves with salutations and presents, or receive offices and titles from them, shall be called traitors; whenever a prince of wealth and family joins with such people he destroys himself. Therefore, if you look for and find a prince who has a right to Ceylon and is descended from the race of King Wijaya who first peopled Ceylon, take sides with such a ruler who will take care of religion and the prosperity of the world as if they were his two eyes; and so protect your own families and fortunes.

As the crow may imitate the gait of the swan and the donkey the Arab steed, as the worm may imitate the cobra and the firefly the sunshine, as the jackal may imitate the lion and the snipe the elephant, so some other caste may emulate the conduct of kings; yet it certainly will not meet with respect but only with ridicule: thus speaks the wise and good king Niççaṃka Malla.

150. Pillars at Rankot Dāgoba:—He who went round and over all Ceylon, and having seen the villages and fortified and market towns and cities, and several celebrated places in the three kingdoms, including Anurādhapura, Dambulla, Kælani and Dondra, and the strongholds in water, and on hills, and in forest and marsh, and could distinguish them like a neli-fruit in his hand;—he who in several difficult places in the three kingdoms, viz. Ran, Tisa, Mineri, Kantalai, Padi, and others, gave security to all living things, and commanded that they should not be killed;—he who for ever remitted the royal dues on places reclaimed by clearing, and on . . . . . ;—he who saved from fines, flogging, and other things of that kind, the inhabitants of the world become very poor in cattle, buffaloes, and all other means of support, through oppression, imprisonment, and torture, in the time of former kings;—he who gave pearls, and precious stones, and beads, and other jewelry, and slaves, and slave-girls, and corn, and wealth, and buffaloes, and cattle, and different kinds of clothes, and ornaments, besides fields and villages, and . . . . . . and thus made all men self-dependent;—he who secured and pacified the realm of Lankā;—he who longing for battle, and attended by a great army with four divisions of elephant-riders, cavalry, charioteers, and infantry, went to Pāṇḍī on the continent of India, and finding no equal nor opponent, accepted presents from Coḷa and several countries near Pāṇḍī, and was victorious on every side;—(he who did all this), His Excellency the illustrious overlord Wīra Kālinga Lankeçwara Apratimalla

Niççanka Malla Parākrama-bāhu, was pleased to salute the relic from this house.

151. Stone seat at Rankot Dāgoba: His Excellency, the illustrious overlord Sangabo Wīrarāja Niççanka Malla of Kālinga;—who restored peace to Ceylon, and brought it under one sceptre (umbrella);—who remitted five years' taxes for the people of Lankā afflicted by the unbounded taxation of former kings, and by yearly giving five times his own weight in metals, and much property, including titles, villages, slaves, cattle . . . . . . and gold, and jewels, and clothes, and ornaments, made them happy;—who for ever remitted royal dues;—who even in the woods and difficult places rendered living things secure;—who at home and abroad built many resthouses and gave great largesses;—who travelled through the three kingdoms, and inspected all inaccessible and despised districts and lands;—who increased religion;—who from the lust of war went with his four-fold army to Dambudiwa, and demanded soldiers, and when he did not receive the army harassed the princes of Coḍa and Pāṇḍī and other places, and having looked at the rings and virgins they sent as gifts, and put up pillars of victory, returned to Lakdiwa, and reigned with the ten kingly virtues:—(He) used to sit on this throne made of a single stone, and was pleased to watch the work when he was building the Ruwanwæli Dāgoba.

152. Inner inscription on the stone seat of Kiriwihāra.—His Majesty the lord Wīrarāja Niççaṃka Malla Kālinga Laṃkeçwara Parākramabāhu cakrawartti Niççaṃka Malla in his glory, not hesitating in any way, surrounded by a four-fold army, went twice over to the kingdom of Pāṇḍī . . . . the general Lag Wijaya Singha having conquered Dambadiwa going down to battle, at this time the mother of the King of Pāṇḍī being seized by terror (said): Let only our lives be spared, the kingdom shall be thine, etc. . . . .

152*a*. Kaeligatta: . . . . in the kingdoms of Māyā and Pihiṭi . . . . blame and disrespect . . . . being satisfied with rice and betel, not proud . . . . the lord enjoying his share said: People having got their own circle (?) in fear of misfortune (B) . . . . we like; thus having spoken he went twice over to the kingdom of Pāṇḍī, raised the balance, took the queens, elephants, and horses of the king of Pāṇḍī as tribute, went over to the kingdom of Solī for spoil and then back to the island of Laṃkā, made the three kingdoms happy, visited the Adam's peak and other strongholds, His Majesty the lord of Kālinga Niççaṃka Malla.

153. Wandarūpawihāra: . . . . The king born from the Kālinga race, who went since two years round Ceylon, who saw towns and villages and several fortresses, strongholds in water, in marsh, and in forest, Adam's Peak and other fortified mountains like a ripe neli-fruit in his hand, in ten directions, who established different resthouses in the three kingdoms, who

gave gold and silver ornaments to many poor people . . . . together with his queen's five people raising the balance, giving yearly five times his own weight, making unhappy people happy, happy people . . . . . . raising . . . . . . in the three kingdoms, uniting the three nikāyas into one, and made still more . . . . . made the women of the harem salute the Ruwanwæli Dagoba . . . . . . Having pleased the working people, having made the kingdom of Pihiṭi like a lotus, having built the Ruwanwæli Dāgoba, having made the women of the harem salute the relic, having given to the people of Laṃkā that were unhappy through the taxes of former kings, gold and silver ornaments and much wealth, he gave orders to fix the tax for the first amunam at 1 amunam 3 paelas 6 manḍaras, for the middle one at 1 amunam 2 paelas 4 manḍaras, for the last at 1 amunam . . . . . . paelas 3 manḍaras.

156. Sāhasa Malla's inscription at Polonnaruwa.—The glorious Sāhasamalla, lord of the Siṃhalas, the head of the Kālinga dynasty, having come here from Kālinga, gave to the aged general who obtained for him the splendour of sovereignty over Laṃkā a great fortune, viz., villages, etc., and so fulfilled the parts of grateful men in sovereignty.

Descended from the unbroken line of Kālinga emperors who in the glorious line of the Ikshwāku family had reduced all cakrawālas under one umbrella, whom Çrī Goparāja had generated from the womb of the great queen Bahidāloka at Siṃhapura, celebrated under the name of Sāhasa Malla on account of his incomparable valour, His Majesty Siri sāngabo Kālinga Wijayabāhu after his royal brother called Niççaṃka Malla, who formerly had gained royal power in Laṃkā had become an inhabitant of swarga, when like a number of stars after sunset, some kings had sunk and gone, when Laṃkā being without a ruler was placed in darkness like a night which has not obtained the rising of the moon, the ādigār of Laṃkā Lolupaelāekuḷu ābonāwan being himself endowed with excellent virtue, the qualities of a minister, as kulācara, etc., together with the ādigār of Laṃkā Lolupaelaĕkuḷu budalnāwan who, by his being intent on nīti had become his best friend (having said) a kingdom without a king like a ship without a steersman cannot last, like the day without the sun cannot flourish and Buddha's law without the wheel of order will become unsupported, moreover because king Wijaya having destroyed the Yakshas established Laṃkā like a field made by rooting out the stumps, it is a place much protected by kings from this very family; therefore the younger brother of king Niççaṃka Malla who reigned here, having sent to Kālinga, (having said): "Let us protect the world and the religion," having persuaded his brother, having sent to Kālinga the chief Mallikārjuna who lived in that country, endowed with firmness in his loyalty, having invited (the prince), having fetched him with great pomp, having established him in Solī, in Kahakoṇḍa paṭṭanam (B), when they entertained

(him) with splendour becoming the future dignity of royalty, having overthrown in two years the bad counsellors, who, having heard this thing, not liking kings who powerful both for reward and punishment would protect world and religion, desiring each their own government, made obstacles, shining like the full moon when she has risen under a lucky constellation, seeking their way on the ocean, without obstacles, having come, having united Trisiṃhala under one umbrella, when 1743 years three months 27 days had gone since Buddha on the 12th in the bright half of Binera, on Tuesday, having been crowned under a lucky constellation, having for this service, unequalled by others, invested him with the rang of a general, and thinking: To mothers who have got such children it is right to give superlative honour, having given the name Laṃkātilakamahādewī to their mother, having girded her with a golden girdle, having given much honour, (thinking) it is right that to all the fortune with villages and retinue which I have given to General Lag Wijaya Singa having made it last as long as sun and moon exist, future princes also (shall stick) because it is a duty of the kings to protect those who to every one do a service, not making obstruction, having it established in this way, shall protect their family, he was pleased to put up an inscription. If seeing this king's friends, ministers, etc., should take by violence this said property . . . . they will become like low caste man, crows and dogs. Therefore such people as wish to protect loyalty, shall protect all the property given to these.

King Sāhasa Malla revered in the world prays himself as protection of stout adherents, is the first law for kings, therefore, may the kings protect the family of the aged general who caused the ascendency of the Kālinga family together with the fortune.

157. Pillar of Lag Wijaya Singu Kit.—“ General Lag Wijaya-siñgu Kit, chief minister to Līlāvatī's royal consort, Abhā Salamewan, who comes from the royal race of the glorious Ikshwāku family — in the third year (of the king's reign) having made a donation of land: one yāḷa for rice . . . . barley (?) to the priests themselves living in the Ruwanpāya (ratnaprasāda, ‘palace of jewels’) which he himself built on ground from Anurādhapura, for their ease that it may serve for the four pratyaya's, and one yāḷa to the caitya here and one yāḷa to the image-house—the pain in hell, which those shall suffer who obstruct this merit acquired from the offered . . . . which shall last as long as sun and moon endure (literally: ‘sun and moon being the measure’), shall be now and in all future, (but) wise men who, having renounced covetousness, hatred, pride, and not obstructing the merit, do . . . . may be pleased to share (the merit).”

158. Ruanwaeli Dāgoba, pavement Southern Altar.—. . . . . . Abhaya Salamewan . . . . the lord in the eleventh day in the second half of Aesaḷa . . . . His Majesty Siri sangabo Parākramabāhu cakrawarttī the lord including the

princes . . . . protecting with the three gems . . . . resplendent the heap of prosperity in the bhaṇḍāra book surrounding the earth Wijaya . . . . . and his mother Sumedhā, the goddess, and having made their brother lord of Laṃkā for giving things . . . . . . three people . . . . beginning with the King Duṭugaemuṇu, lord of the Ruanwæli having heard of the exquisite honour done to it by many princes he was pleased to favour in an extraordinary way . . . . in different manners 8880 measures, by (giving) clothes . . . . having made an image of the caitya and having decorated it . . . . . five yālas of rice, sixteen . . . . having decorated it with sweet smelling flowers, having adorned it with flags, banners, and arches, having offered, without interruption, a hundred garlands like the great ocean . . . . two thousand kaḷandas of camphor, having offered from cubit to cubit kaluwael and camphor incense, including this, having offered many lamps, having given to the working people that did much work . . . . gold (?) clothes and to their wives clothes for wearing, and having made them satisfied, having . . . . to the writers staying in the wihāra, to the . . . . the brahmans, the pasakas, the painters, the goldsmiths, the musicians, the tom tom beaters, ... the servants of the feast garlands . . . . having made them satisfied with gold, having given it to the terrace of the Ruanwæli, having heard the Thūpawaṃça, having saluted those who recited the dhamma, having offered incense to the Thūpārāma and to the sacred bo-tree, having made the theras propitious by seven gaṇas (?) . . . .

159. Dondra I.—In the 10th year of His Majesty Siri Sanga Bo Parākramabāhu a cocoanut tope bought for a tumba (?) of gold to the Bhūmi mahā wihāra and to the image house, and 200 cocoanut trees to the Lord Dewarāja. Let those who increase these gifts and uphold their continual inheritance, enjoy the bliss of release in heaven. Those who enjoy the fruit of these trees ought, from time to time, to plant seedlings. People . . . . who join into the same purpose should hold office.

160. Paepiliyāna wihāra.—Parākramabhuja, the lord of Laṃkā, the ornament of the family of the sun (says): I ask you, hear my word, the word of a future lord of the world (?). This law similar in the whole world is to be kept by you ; this, the reason of my happiness, may produce the good in a merciful mind (?).

Parākramabhuja, the lord of Laṃkā, erects the celebrated wihāra called by his name . . . . having given to the pious people tanks and gardens and lodgings [and records this fact] by a stone-inscription.

In the year of Buddha one thousand nine hundred and fifty-eight, in the 39th year of the great king Çrī Saṃghabodhi Çrī Parākramabāhu, born of the Solar race, and a descendant of King Mahāsammata on the 15th day in the bright half of Maendindina, in the chief city of Jayawardhana, on his throne which

was erected in the adorned hall opposite to the palace called Sumangala, crowned with his crown and attired in his four and sixty ornaments, surrounded by kings, sub-kings, and ministers, sitting like the god Indra all the time, giving orders in respect of the affairs of the whole state in pursuance of the orders unto Sikuru Mudal one of the chiefs of the king's household, directing him to erect a new temple with a view to impart merit unto the queen, the king's mother, who had gone to heaven, an expense of 25,000 has been incurred at Paepiliyāna in the district of Pānabunu, to build ramparts, towers, image houses, halls, Bo trees, houses for the priests, dewales, resthouses, book repositories, flower gardens and orchards, with a view to its stability and prosperity. And this Paepiliyāna temple with all that belongs to it, with flowers, and trees, and ground grain, with terraces and troughs ten amuṇas in extent, including the ferries . . . . and the gardens, the tanks, behind the . . . . . . five yojanas . . . .

161. Waeligāma wihāra.—In the sixth year of the reign of His Majesty Siri Sangabo Siri Bhuwaneka bāhu, the minister named Kaḷu Parākrama having given wages to the workmen, having distributed the duties of the priests, having given in perpetuation the four pratyayas to the priests in the wihāra, and in order that the pratyayas might be given for a day to the reverend priesthood coming from the four directions, having given ten amunas (?) sowing extent of paddy field bought for gold, and a fruit-bearing cocoanut garden and ten slaves, and a yoke of oxen and lamps . . . . vessels with sprouts . . . . palankeens, pillows, large beds . . . . together with other things of this kind proper for the priesthood, it is proper for all good men who in future shall be, to maintain without dispute this wihāra improved by the king's family, which has been made to add merit to the revered King Bhuwaneka bāhu who brought me up, and thus to obtain the bliss of release in heaven.

162. Slab at Kaelani.—On the eleventh day in the bright half of Nawaya in the 19th year of his reign His Majesty Çrī Sanghabodhi Çrī Parākramabāhu the paramount lord of the three Sinhalas, sovereign lord of other kings, on whose lotus-feet rested bees of gems in the crowns of kings of the surrounding countries; whose fame was serenely bright as the beams of the moon, who was adorned by many noble and heroic qualities resembling so many gems, who was an immaculate embryo Buddha, and who ascended the throne of Laṃkā in the 2051st year of the era of the omniscient Gautama, the prosperous, majestic, sovereign lord of the law, who gladdens the three worlds, who is a forehead ornament to the royal race of Sākyas, and who is the sun of the universe and the giver of the undying Nirwāna.

The king having considered that the wihāra at Rajamaha Kaelaniya was a holy spot where Buddha had vouchsafed to sit, to partake of food and preach his doctrines, inquired what works

of merit by way of repairs there were to be executed there, and having ascertained that the caitya and all other edifices were in ruins, incurred much expenses from the royal palace and assigned the task of accomplishing the work to the chief officer of the royal revenue and the minister Parākramabāhu Wijayakkonāra, who caused the execution of the plastering of the caitya and other necessary repairs and works; built a parapet wall of granite sixty cubits in length on the north, constructed a flight of steps with a stepping stone on the east; thoroughly rebuilt the Samādhi image house, the house of the snake image and the eastern gate of the same monastery and its flights of stone steps, the minor Triwanka house, the Telkatarageya, the latrine common to the priesthood and the east gate; repaired breaches and injuries, &c., of the Pasmahalpāya, the Saelapiḷimageya, the Siwurudāgeya, &c., and repaired various other breaches and other works in the wihāra. And after having accomplished this work thoroughly, (the king) thinking it desirable that His Majesty's royal name should be perpetuated in this wihāra conferred on the chief priest of the monastery the title Çrī rāja ratna piriwan tera, and ordained that all who occupied the lands of the temples, those who served in the elephant stables, the horse stables, the kitchen, bath rooms, and persons employed in various other occupations, the Tamil and the Siṃhalese and those who paid rent and who owned land, should give (to the temple) two paelas of paddy (measured) by a laha which contains four naelis for every amuna of sowing extent, and money payment at the rate of one panama for every ten coconut trees, and thus accomplished this meritorious work that it may last as long as sun and moon exist.

In obedience to the command delivered by His Majesty, sitting on the throne at the royal palace of Jayawarddhana Koṭṭa in the midst of the nobles that a writing on stone should be made in order that kings and ministers in future ages might acquire merit by preserving and improving this work, I, Sanhas Tiruwarahan Perumāl, have written and guarded this inscription.

The boundaries to Rājamahā Kaelaniya are Wattala, Malsantoṭa, Goḍarabala, Galpotta, the stone pillar at Gonasena including the Uruboruwa Liyadda, the canal Rammuda aela, the Kessakeṭugala, the Waṭagala, Aesalapaluwa, the inside of Masurutoṭa of Diwiyāmulla, the boundary stone and the great river.

163. Dondra II.—In the year 1432 of the auspicious, revered, and correct Saka, in the fourth year of the auspicious Lord of Ceylon, the fortunate Siri Sangaba Sri Wijayabāhu born in the family of the sun, descended from the line of the royal, auspicious, and fortunate Mahāsammata, on the fifth day of the dark half of the month Poson, granting to the Nagarīsa Nīla temple in Dondra 20 amunas sowing extent of the fields in Nāwadunne and Pategama, and the produce of Batgama where the Atupattoo Aracci made the dam, having granted all this so that it should remain for ever in the same manner as the places bought for

money and now included in Parawāsara were offered to the god. Let all kings, and chiefs, and other ministers, and chief priests and priests . . . .

164. Copper plate inscription.—On the fifteenth day of the dark half of the month of Poson, in the 9th year of the reign of the illustrious Emperor Sirisangabo sri Wijayabāhu, lineally descended from the happy, illustrious progeny of Waiwassuta Manu, born of the solar race, descendant of King Sumitra of pure race, lord of the three Sinhalas and of the nine gems (His Majesty) by his royal command delivered while seated at the new palace at Uḍugampola in the midst of all engaged in state affairs, has granted a second time on the day of an eclipse of the sun by way of a second (or confirmatory) grant, on the terms of a previous grant received from the court of Kurunaegala, the field Walala Palle Rerawila situated close to it, the field Lindora, Akaṭa Diwela, Kaekulan owiṭa together with villages, money, trees, jungles, marshy lands, fields, owiṭas belonging to the nilaya (?) of the two paelas of husked rice of Dombawala belonging to Uḍugampola in Alutkuru Korle, to the brahman Wendarasu Konda Perumāl making arrangements for its protection so that the grant may endure permanently. In proof whereof, I, Sanhas Makuṭa Weruna Wanapa Perumāl have written and granted this copper Sannas.

Good men do not eat rice left in charity by good men ; dogs eat such rice, and although they vomit, they eat it again. Like them, if ye protect this grant given by good men, you will acquire merit in both the worlds.

PART IV.

ALPHABETICAL LIST OF WORDS.

Aka Amb. B. 17. Wandr. 15. Pāli: Akkha, the seed of the Terminalia Bellerica, used as a weight, comp. Rhys Davids ancient coins and measures of Ceylon, 14.
Akaḷa Hab. 7 Situlp. 3.
Akura = Akshara Maled. Akuru Chr. 59.
Akural = Sakkharālaya, Mah. II. 209.
Akus = Añkusa, Ab. 53.
Akussa = Ankuça, Ab. 367.
Akrosa Her.
Akman = Âkramaṇam, Gutt. 28.
Akhandhawa, Dond. I. 23.
Aga, S. S., I. 14, Gp. B. 2, 6.
Aga = Agrahya, Gutt. 216.
Agana, "Excellent," Mih. 10.
Agam = āgama, S. S. II., 22.
Agi = gini, K. J. 66 ; S. M. B. 2.
Agil Nām. 132 Ab. 302 = agaru.
Añga "horn" = çṛñga, comp. B. I. 161.
Añgula, Añguli, Mald. igli Gray 20, Canoe.
Acanani—acatani, comp. acanagara or atanani Periyankulam atana and attāni, Tiss. 10.
Aṭa "eight," Gp. A. 16. Amb. B. 45, aṭwak Kong. A 6.
Aṭhāna, Kir. 1.
Aḍa F. P. 9., aḍakkalam "½ kalanda," K. M. B. 12. kalam is the Tamil and Malayalim for Sinh. Kaḷanda, comp. Gundert's Dictionary s. v.
Aḍu "less," S. S. I. 16.
Aḍmana, Amb. B. 5, 129, 3, measure of capacity, Rhys Davids coins and measures of Ceylon, p. 20.
Aṇasak, S. M. A. 22. = ājñācakra.
Aṇḍu = sandāsa tongs.
Aṇḍuwa = āṇā "Government.."
At = hasta, P. P. 40, S. S. I. 16, D. I. 13, Gp. C. 2, Wandr.
At = çakta, Kāvy, X. 170.
At = ātmā own, P. P. 22.
Ataṭagal, 158, 14.
Atatawū (?) Katugaha A 2.
Atarana, Mih. (20) 5.
Atarahi Angul (67a).
Atiwasika Mih. (20), modern Atawaesi = Antevāsi, Gutt. 177, S. S. 50. comp. ātivasiṇiyā inscr. at Kuḍā No. 25, Burgess Cave Temples, p. 18.

Atali = Antara, Hab. 3, comp. Aetulu.
Atin? Abhay, A. 18, Min. A. 47, 53, B. 46, Kaelig, A 16, Katugaha, A 11.
Atiṇa = Antima Situlp. 2.
Atimagiri, Mih. (20) 16.
Atuk, Gp. B. 14.
Aturehi, P. P. 19, 40, Aturekae, Gp. A. 15.
Atuḷa = Âsṭritvā Ruanw. D. 22.
Atla, "the palm of the hand," P. P. 47, Maled. aitala, Chr. 56.
Atwatu (account) Amb. A. 56, Dondra (163) 18, composed from at = hasta and watu = wastu, comp. atapattu lekam in O'Doyly sketch of the constitution of the Kandyan kingdom. Asiatic Researches III., 202.
Atwaeda, Profit, P. P. 22.
Atsamu, Amb. A. 21, B. 4, 16, 33.
Attana = Sattapaṇṇī, Ab. 555, 577, Mah. 178, Nām. 129.
Attāni, Mah. B. Kong. C. 13, W. P. D. 11, C. A. S., 1879, p. 31; Ing. C. 21, aṭanin Ing. C. 10, at sāni Ing. B. 16, Minn. B. 49, perhaps antosāṇi, see Childers, s.v. sāṇi.
Ada = hṛida, K. J. 50.
Ada = Adya, S. S. I., 22.
Adan = ādāna, Her.
Adara, S. S., II., 21.
Adawana, Gp., C. 24.
Adahas, S. S. I., 22 = adhyāsa.
Adinawā, S. S. I., 22.
Adiyara, S. S. I., 21.
Ades, S. S. I., 22.
An = anya, P. P. 42, D. I. 1., Dewanag. 2
Anajīwi Ganekaṇḍa (39).
Anat = ananta, P. P., Gp. A., 11, 13.
Anaḍuwak, Alw. LXVI.
Anasak, S. M. A., 22 = ājñācakra.
Anā = Anāgata Kāvy, XIII., 76.
Anā = Anātha, K. J. 42.
Anidda = Anit + dā.
Aniya, a. v. aninawā, Amb. A. 49.
Aniyam, S. S. I., 19.
Anu, P. P., 39; Annaṭa, ib.
Anutara, Kir., 2.
Anun, 158, 6.
Anumowanu, L. V. K. C.
Anuru = anurūpa, Amb., A. 42.
Anurut = anvartha, S. S. II., 21.
Anusas = Âniçaṃsā, Ab. 105.
Anusuruwīm, S. S. I., 9.
Anūwa, "90," Alw. 74.
Anoba = an + oba Amb. A., 27, 30.
Anaengi, D. I., 13.
Antarāya, L. V. K. B.

Andawā, 158, 9.
Andun = Añjana, S. S. I., 22.
Andun = Arjuna the kabook Nām., 120 ; Ab., 562.
Anduru, D. I. 4 ; S. M. A., 15 ; Gp., A. 12 = Andhakāra, Maed. andiri Chr., 54 ; Gray, 15.
Apa, "our," P. P., 1 ; Gp., B. 7.
Apawat, "Neglected," Gp., A. 20.
Apiriyat = aparyanta Attanayāla (124) ; D. I. 1 ; Dewanagala (135).
Apulana, Amb., B. 53.
Aba = Sarshapa.
Abatara = abhyantara, Tiss, 6 ; K. J., 52.
Abarana = ābharaṇa, Ruanw, D. A., 13.
Abiya extinction, Nām. 55 ; K. J., 228.
Abiyasa, "Near," Nam. 240 ; K. J., 164 ; Abiyes Neighbourhood, P. P., 3.
Abaeḍa, not connected, Amb., A., 19.
Abramsara = abrahmacaryā, Her.
Abhinna, P. P., 16.
Am = ambā "mother," 158, 3.
Amuṇa = ammaṇa, Wandr., passim.
Amaṇa = ammaṇa, Hab. 6.
Amisha, P. P., 14.
Amuta Koṭṭa (166).
Amutu, Astonishment, Nām., 69 ; Kāvy XI., 29 ; Alw. XXXI.
Amuttā, Strange, Sub., 125.
Ameta, Hab., 1 ; comp. aemati.
Ametiya, R. D. 1. (21).
Ambulu, D. I., 13 ; Wandr., 4 ; F. P. A. 21.
Ambuwā, wife, 158, 14, Maled. abi Chr. 71.
Ambhayācala, Mah. II., 75.
Aya taxes, Amb., A. 52 ; D. I., 7 ; K. M. C. ; Wandr., 13 ; Her.
Aya = Samahara Gutt. 122 ; Gp. A., 16.
Ayagannāyaka Kael (157).
Ayati, P. P., 39, Wewelk, 13.
Ayit = Adatta, S. S., 35.
Ayiti, "Slave," Ab., 870 = Āyatta, ayikaraṇa (mist. for ayiti karaṇa), P. P., 42.
Ayadama, Gp. A. 5 comp., ayadamanawā, "to win," and ayadum, Nām. 181.
Ayadina = Āyācana, K. J., 79.
Ayal = acala, Nām., 107.
Ayin = adinna, Her.
Ayunu = Aguṇa, S. S. I., 10 ; P. P., 49, Her.
Ayura = Ākara, S. S. I., 5.
Arak, Mah. A. ; Aet. B., 12 ; Amb. A., 32 ; Ruanw. D. 30.
Arag, Gp., A. 2 ; Arakkaemiya, cook Abh., 464.
Araba Gajabāhu (5).
{ Arā = - rūḍha, S. S. I., 22.
{ Aranawā = ārub, Maled. arang Chr., 65.

Aramuna = Ālambhanam, Pāli Ārammanam Kāvy, XIII., 47, Sub., 127.
Ariki, S. B. M. A., 5, B. 1.
Arunu, S. S., II. 21 = Arūḍha.
Arunukarae, S. S., I. 1.
Arub = Ārāma, Amb. A. 18, 46.
Ala = Sālāka, Ab., 94 ?
Alu = daemu, Gutt., 121.
Alut = Anukta, S. S., I. 22, 145b 5.
Aluyama, Morning, Abh., 12 ; Nām., 45 ; Kāvy, XIII. ; P. P., 31.
Aluwa = Āloka, S. S. 1, 22.
Aleyawawi, Situlp, 3.
Alepa, P. P., 16, Comp. Avalepa or Ālopa.
Alwāgeṇa, Alw., LXVI. ; Nītinigh., 10.
Awa, Dondr.
Awaguṇ, S. B. M. A., 1.
Awamidi, Tiss. 5.
Awaṭa hole, Amb. A., 52 ; Pāli. āwāṭa., Pr. aḍo, Hem. I., 271.
Awan Ingin, B. 22 ; Gp., A., 20.
Awaya Ruanw.
Awayawa, "limb," Sub.
Awawāda, P. P. P., A., 32.
Awasa, dwelling, Amb. A., 15 ; Her.
Awawiseniya, "the dark half," Dondra (163), 11.
Awasan, end, Amb., A., 57.
Awaḷawiya, P. P., 40 cf. ḷawae.
Awā = Apāya, Gutt. 9.
Awiya = Avyaya, S. S. I. 207.
Awisilu = Ayudhaçikhā, Gutt., 106.
Awut, Kaelig., B., 20 ; Katugaha., B. 11 ; 145b, 13 ; Awud Mah. D. ; Amb. A., 11, from āpta. comp. āvido Hoernle 63 and aewidae.
Awuṇu = Āpaṇa, "Market," Gp., A., 20 ; Rambha W. A., 7 ; Gutt., 117.
Awuru, "embankment," S. S., 23.
Awurudu "year," Rank D., cf. hawurudu.
Awul = Aggala, Abh., 98.
Awuwa = Atapa.
As, "horse," Nām., 195 ; K. J., 187 ; Kaelig., B., 15 ; Katugaha., B., 5 ; Maled. as Chr. 57.
Asati Wādigāla (69), Sandag, C., 2.
Asa = Āçā, S. S. I., 14.
Asapuwa = Upassaya.
Asam = asama, L. P., 7.
Asanaka Sandag. C.
Asal = Āsanna.
Asala = āçrayaladdha, Paraw., 149 = Ācarita, S. S., 22.
Asawal = Asuka, Mah. II., 320 ; comp. zig. asun Mikl., V. 9.
Asā, "having heard," S. M. B. 2 ; Ruan. D., 23 ; 158, 6.
Aswā, Kael, P. P., 23.
Asiri = Āçcarya, K. J., 68 ; J. P. acchera.

Asū eighty, Gp., C. 2; 158, 7.
Asū = Sparça, Gutt., 96.
Aseki = Āsankhya, Gutt. 45.
Asna = Āsana, Her, K. J., 70; Gutt., 75.
Asālehi Katugaha, A. 13; assala, "horse-stable," Kael.
Ahara, P. P., 26, "food."
Ahas = Ākāça, Gp., A., 7.
Aḷi, Sandagiri, B. 1, 2, (23).
Aḷu, Ashes, S. S. I., 22; maled. huḷu, "blaze," Chr. 48.
Ā = Āyus, S. S. I. 1.
Ā = ādi, Amb. A. 15, or ayiti A. 50.
Ā Mah. B. comp. ākappa for akepa corrected by Senart in the edict of Dhauli IV., Journ. as. XVI., 228.
Ā Partic. of enawā, P. P. 29 (?)
Akaemiya = ādikarmika Milindapañha 59, principal workman Amb. A. 20, B. 3.
Āta, P. P. 46.
Āturayan, 129, 7.
Ādi, Wandr. 4.
Ābonāwan, S. M. B. 20, comp. Bonāwan, W P. B. 11.
Āmi = Ayemi, Gutt. 164.
Āleyak = ādilekhaka, S. B. M. A. 4, 5, B. 1.
Ārogya, K. M. C. 11.
Āwiwu, 158, 19.
Āwū, belonging Amb. A. 15, 50, 53.
Asāwa, "hope," R. D. 67.
Ikut, Amb. A. 19. Dewanagala, 2. D. I. 1 = atikrānta.
Ikbittehi, "Afterwards," P. P. 34.
Ikman = atikramana, P. P. 33.
Ikmae, R. D. 5; S. S. I. 1, Rank. D; Wewelk. 39; Amb. B. 58.
Iñga, desire, S. S. I. 1.
Iñga, waist, Nām. 161. Ab. 271.
Iñgi, sign, Gp. C. 8.
Ingini = Hingiṇi, the clearing nut, S. S. I. 22.
Iñguru = çringavera, ancient hinguru. Mald. inguru Chr. 56. Pāli singivera, Ab. 459.
Iṭi = çishṭa wax, or siktha, Ab. 494, Kāvy. X. 198.
Itā, P. P. 46, Ch. II. 10.
Iti = strī, S. S. 59.
Itin, "then," K. J. 120.
Itiri = Atirikta.
Idin, Gp. A. 15.
Idimenawā = uddhmā, Pāli uddhumāyati.
Idiriya = Avidūre, Gp. A. 8. Waeligama (161).
Iduwael, sugar-cane, Nām. 128. Ab. 555.
Iduhu = ṛiddhi, S. S. I., 22.
Idūrā, Gp. B. 7.
Idda Jasmin, Ab., 574, 576.
Indi, straight, S. S. I., 22.
Indi = kharjūra, the date tree, Nām., 137; Kāvy. X., 188.

Induwara, "blue lotus," Nām., 91; K. J., 200.
Ipan = utpanna, S. S. I., 14.
Ipilenawā or ilipenawā = utplu, "to float."
Ipaedae, Gp. A., 3; Amb. A. 2.
Ima = Sīman, comp. sīma, Amb. B. 55.
Imbinawā √cumb.
Imbul = Sālmalī, Nām. 122; Ab. 565; J. P. Sambila.
Iyae, "to go," Amb. A. 11.
Ira Sun. Mald. iru, Chr., 54 = Sūrya.
Iriya, P. P. 20, 21 = īryā.
Il = çiçira comp. hihila.
Ilakkaya = lakkha, Ab. 56.
Ilu forest, Gutt., 106; Nām., 110.
Ilwā, Gp. B., 15.
Illandanaṭ = ullap, to ask, Wewelk., 40.
Iwada = Ativisā, Ab., 586.
Iwasanawā, to bear.
Iwuru border, K. J. 87; Kāvy. X., 167, cf. awuru.
Isa hair, Mald. istari Gray, 20, cf. hisa.
Isā, Mah. A.; J. C. A. S. 1879, 25.
Isirae = utsṛij. Amb. A., 19 later ihirenawā, "to spill," comp. J. P. vosirāmi Bhag., 299.
Isuraṇa = Isnā, Gutt., 240.
Isuru, Gp. A., 6.
Isba = Usabha, Abh., 196.
Isbēwā, S. S., 52.
Ihinawā, √ sic.
Īmaṭa = ennaṭa, K. J., 71.
Īya = çita, arrow, Nām., 205.
Īyam, lead, Pāli ṭipu = trapu Jāt. II., 296; Mod. Sin. tumbu.
Īrī, "sow," fem. of hūru = çūkara.
Uk = ikshu, sugar, Hem. I., 95; Sub., 128; ugu Parawis. 107.
Ukas = utkarsha, pledge, Amb. A. 46; B., 57; Nām., 231.
Ukunā = yūkā, Kāvy. XIII., 40; Pāli Ūkā. Maled. ukunu Chr., 59; comp. the other forms Pischel Beitr. III., 241.
Ukula lap = Ukkuṭa?
Ukkaṇṭhita, R. D., 16.
Ukkusa = Ukkosa, Ab., 637.
Uganawā, S. S. I., 14; P. P., 24.
Ugahā, S. S. I., 22.
Ugu, "Taxes," Tiss., 5.
Uḍanga, height, Nām., 241; Kāvy. XIII., 51; comp. Maled. uḍu, "sky," Chr., 67.
Uḍaesi, Amb. A., 39 = uḍwaesi, "the upper tank."
Uḍgalu, "the upper hill," Amb. A., 34.
Ut, P. P. P., 38.
Utirika, Mah. R., (6).
Utu = ṛitu, Mayil. A., 20; Hem. I., 131.
Utum, Gp. A., 2, 4; S. L. 10 = Uttama.

Uturat, D. I., 1; Dewanagala.
Uturu = uttara, Gp. C., 2.
Utulen, Gutt., 66.
Utsīma, Gp. C., 4.
Utta, "first?" D. I., 7; Gp. A., 16; Wandr., 14.
Udapa, D. I., 3.
Udaw, "assistance." } Alw. 38.
Udahas, "displeasure," Nām., 70; Kāvy. XIII., 50 } Alw. 38.
Udā = udaya, S. M. A., 15; Gutt., 118; K. J., 369.
Udāgal, P. P. P., 12; Gp. A., 12.
Udu, S. M. B., 22; R. D., 38; Her.
Udaella = Kuṭṭāla, intermediate form hudali Com̄. to Mah. 75, 16.
Un un., Gp. A., 12.
Unu slight = Pāli ūna less S. S. I., 1; Amb. A., 28; S. L., 11.
Unu hot, Maled. hung fever Chr., 54.
Undun = Pāli Uddhanam furnace, Ab., 64, 455 = Uddhmāna.
Unnimu = Unnaṃha, Gutt., 145.
Upadawā, "to produce," 158, 22.
Upan, Mayil. A. 13; Gp. A., 14 = utpanna.
Upaeni, Amb. B., 21; S. B. M. A., 2 = Upāni, Amb. B., 9, see the foregoing.
Upūraṇa = utpāṭanaya, S. S., 59.
Uyuta, Tiss., 10.
Urāḷa, S. B. M. A., 4.
Uriru = Rudhira, K. J., 90; ruhira, Jāt. II., 276.
Urehi loc. of uras, Gp. B., 1; R. D. I., 2; Mayil. A., 15; Thūp. L. P. III.
Ularu, Nām., 237 = udāra, Pāli uḷāra.
Ulindu, Nām., 37; Kāvy. XI., 13.
Uliwawi Alutg.
Ulu, star, K. J., 95; Nām. 39. Pāli uḷu Mil. 178.
Ulupaenge, bathroom, Kaelani (162).
Ulurilu, K. J., 95.
Ulaengi, K. J., 68.
Uwadāna, C. P. (172).
Uwaduru = upadravya, danger, Gutt., 196; Nām., 201; Kāvy. XII., 7.
Uwanisi, Mayil. A., 21; old Aorist from upaniçri (?).
Uwam = upamā comparison, Nām., 229; Kāvy. XII., 22.
Uwamaenwaeyi Kaelani (162).
Uwasa = Upadesanā, Kāvy. X., 135.
Uwasu = Upāsaka, S. S., 57.
Uwārana, S. S. I., 15.
Us high = ucca, Her.
Usab = Pāli usabha, "bull," Amb. A. 1. Dewanag. 3; Wewelk., 1.
Usu Abhay. B., 9, comp. pura usin, Nītinigh, 5.
Usuranawā, S. S. I., 1.
Uḷu = Ishṭikā, S. S. I., 22; Amb. B., 45.

Uḷuwaḍuwa, bricklayer.
Ūra = çūkara.
Ūl, spring of water, S. S. I., 1.
E., S. S. I., 6, 14.
Ek Mahak. D., P. P. 4, 13, 26.
Eka, S. S. I., 5, 13; II. 21.
Ekunsāliswana Koṭṭa.
Ekoḷos, 158, 1.
Ekkasa = Skt. Ekaças, "one by one," Amb. A. 16.
Ekbittehi, P. P., 33; cf. ikbittehi.
Ekwae, S. M. A., 19.
Eksewae, Maha D. cf. J. C. A. S., 1879, p. 27.
Eda, S. S. I., 1; S. L., 13.
Ennaṭa, Gp. C., 12.
Enwā a verbo enawā, Amb. A., 58.
Ebandu, P. P., 40.
Ebū a verbo obanawā, to press, 158, 14; S. L., 14; cf. obanawā.
Ebana (to peep), P. P., 37; emae, S. M. A., 13.
Erenawā, S. S. I., 22; "to sink."
Eladena, "cow," Ch. II., 14.
Elipata, "threshold," Ab., 33.
Elibaesa, K. J., 69.
Eliya = Āloka, light, Ch. II., 15; Sub., 127; Mald. Ali Gray 15.
Elwan a verbo ellawanawā, Wew., 14.
Ew, like, P. P., 50, 46.
Ewa, P. P., 21.
Ewu, D. I., 15.
Ese, P. P., 50.
Ehi, S. S. I., 6; II., 21; P. P. 14.
Eheyin, P. P. P. B., 3.
Eḷabae, P. P., 15, 40 } = Avalamb.
Eḷaebae, P. P., 32, 46 } = Avalamb.
Eḷawā, D. I., 16; Gp. B., 19. A verbo elawenawā, Maled. eluwang, Chr., 57.
Eḷu, "goat," = eḍaka I., 22, Kāvy. XIII., 41; Wewelk., 25, 30.
Ē, S. S. I., 13; S. L., 13.
Ēl = elā cardamon, S. S. I., 1.
Okāwas = Ikshvākuvaṃça, Amb. A., 1; Dewanag., 2.
Oṭunna, Nām., 48; Ab., 283; K. J., 134; comp. woṭunu.
Otpiḷima = çayanapiḷima, Paraw., 146; comp. hot.
Otap, shame, Gutt., 200; Nām., 71; Kāvy. XIII., 50; Pāli ottāpi Mahāparinibbānas. 7.
Otamanawun, Amb. A. 56.
Oda = ojas, S. S. I., 22.
Onā (taenae) = āpana (?) Amb. A. 27; Nītinigh 5.
Onā, Amb. B. 25, Gp. C. 21; Min. A. 54.
Opa = çobha, S. L. 14, Gutt. 18.
Obanawā, to press, K. J. 73 cf. Ebū.
Obala = durbala, S. S. 63.

Oya = Srotas, Alw. 78.
Oruwa = Uḍupa, Maled. oḍi Chr. 48.
Olu head, S. S. I., 22, S. L. 14.
Owā = Avavāda, Kāvy. X. 118.
Owun, P. P. 11.
Osap course, Ab. 238 comp. osā = avaçyā Pischel Beitr. III., 238.
Osu = oshadhi, Nām. 157, Kāvy. XIII. 78.
Olīya, Nītinigh. 6.
Oḷkaemiya, Amb. B. 10 comp. Upham, Sacred and historical books of Ceylon, III., 350.
Ōnā, S. S. 1.
Ōwiṭa, J. C. A. S. 1873, p. 78.
Aekaya = Añka, Ab. 41.
Aekiḷi = Sankucita chain Kāvy. X. 153, Nām., 196.
Aekeka, 129, 5.
Aekma = Ākramaṇa Kāvy. X., 129.
Aegāe, 158, 12.
Aeñgili = añguli, Gp. B. 17. 151, 4.
Aeṇiya = Aṇutara, S. S. II. 53.
Aet interior P. P. 27, 44.
Aeta elephant Kaeligatta, B. 14, Katugaha B. 5. Maled. eddala ivory Chr., 58.
Aeti, Gp. A. 10, B. 5, C. 4, K. M. C., 3 ; C. P.
Aetiyawun, P. P. 33.
Aetili, K. J., 138.
Aetirili Nām. 174 = āstaraṇa, Kāvy. X., 175.
Aetuḷu, Amb. A. 21, 22, L. P. 1, Nītinigh 4, Wewelk, 45 ; 158, 2, 16, Mald. etere Chr. 57.
Aetwehera = Hatthiwihāra, Amb. A. 10, comp. Aetkus and Aetkanda Mah. II., 38, 82.
Aetta, owner Ab., 495, Aettawunṭa L. P., 8.
Aettawun Kaeligatta, 15, Katugaha, 11.
Aettala, elephant stable, Kaelani (162).
Aeda, crooked, Ab. 97.
Aedagana = ākarshaṇa, Kāvy XI., 5.
Aedahiti, confidence, S. S. 33.
Aedahili = añjali Gutt., 478. Kāvy XI., 13. S. S. 31.
Aeduru rock = adri Nām. 107.
Aeduru = ācārya, Amb. B., 39, 44. P. P. 32. Maled. eduru. Chr., 65.
Aedurīma, Her.
Aedaerum = Ajjhāyana, S. S., 22.
Aenda = çayana, Nām. 176. Ab., 308. Maled. edu Chr. 66.
Aep = amhe Wewelk. 8 ; Ing. B., 14.
Aepa, Security, Amb. A., 24. Ab. 532. Wewelk. 30.
Aema, C. P., cf. Haemae.
Aemati Koṭṭa (160) = āmātya.
Aemaduma sweeping, Nām. 233, cf. haemaendae.
Aembarini = āvṛittawī, Gutt., 69.
Aemburaella = Ambāṭaka, Ab. 554.

Aembul = Ambilla, Mah., II., 49.
Aera = tyāgakoṭa, Gutt., 20, cf. haera.
Ael, for al cold, S. S., 15.
Ael = çāli, Kāvy. XII., 68, Rice.
Aelawā = Ālingana koṭa Kāvy. X., 138.
Aelum desire, Nām., 73. Kāvy XIII., 5.
Aelup word, Nām, 59. Kāvy. XIII., 57.
Aelenawā = ālī.
Aewidae, Gp. B. 9, cf. awud.
Aewila = prajvalita Kāvy X., 122.
Aewaet, P. P. 28 = āpatti.
Aesa, Gp. A. 8, comp. Maled. aespiya Gray, 20.
Aesala the fig tree Nām, 119 ; Ab. 552.
Aesaḷa = āshāḍhā, 158, 1. Ab. 75.
Aesi = Akshiti Kāvy. X., 158.
Aesū 158, 21 cf. asā.
Aeḷa = ālaya Paraw, 184.
Aeḷ, Channel Rambhaw, A. 7 ; Gp. A., 20 ; S. M. B., 3 ; cf. digael = dīghālikā Mah. II., 212 ; Nām, 91 ; ālinsarodakabhāga (moiety of the abundant water of the canal of irrigation) Mah. I., 221, and II., 195 ; Jāt. I., 336 ; S. S. 22. comp. aleyawawi.
Aeḷi, Painter, Amb. B. 13.
Āepā, Gp. A., 6 ; C., 19 ; Amb. A., 2 ; Mah. 50, 25 ; L. P. 4.
Kakarā, Gp. A., 8.
Kakuḷuwā, J. P. Kakkhaḍa = karkaṭa, Pischel Beitr. III, 251.
Kaga = Khaḍga, Gutt. 105 ; comp. kaeḷa.
Kañgawēnā = Khaggavisāṇa, Ab. 84.
Kaṭa (*see* Kaṭayuta), P. P. 33, 43, &c.; cf. kaṭae.
Kaṭayuta duty. R. D. I., 18 bis, 29 ; P. P. 27, 37.
Kaṭu = kuṭhāri, Amb. B., 46.
Kaṭu = Kaṇṭaka, "thorn" D. I. 9 ; Ab., 366.
Kaṭukaraṇḍa Ab. 566, 579.
Kaṭukohol Kael. (162).
Kaṭudorawata, Mah. II., 245.=kaṇṭakadvāravāta.
Kaṭussa = Kakaṇṭaka, Ab. 86.
Kaṭae later Kaṭa, Gp. C. 7, 11, 20 ; Amb. A., 8.
Kaḍa, R. D. 23.
Kaḍala = Kaḷāya, Ab. 451.
Kaḍagoshṭhi, bazar council, L. P. 8.
Kaṇa, Blind, Gp. B., 4, 7.
Kaṇa, Thūp. III., 4 ; D. I., 9 ; Galāṇḍawala (138).
Kaṇawaya Galwana (10).
Kaṇawā, to eat, comp. khāṇa Hāla [2], 664 ; Khāa, Hem. IV., 22.
Kaṇaka = gaṇaka Hab. 5.
Kaṇamaendiriya, P. P. P. 51 ; Nām., 145.
Kaṇawaenda, P. P., 26 (widow ?).
Kaṇu (kanu S. S. CLVII.) S. M. A. 24 = khāṇu stumps.
Kaṇae, "embankment" Amb. B. 55. Hab. 2 cf. Kana.
Kaṇṭaka, R. D. I. 15, Gp. A. 22, Maled. kanzu Chr. 60.
Kaṇḍa gruel Amb. A. 12, cf. kaenda.

Kaṇḍapaḷā, Wewelk, 10, 12.
Kaṇḍu, "itch," Sub. 129.
Katara, rough road, Welwelk, 36; Gp. A., 9; Nām., 98 = Kantāra.
Katā = Kathā, K. J., 74.
Kati, 3^{d} pl., of kanawā, C. P. (172).
Katikāwa, P. P. 18, 49, 50.
Katu = Kratu, Amb. A. 31.
Katuru = Kartar Nām, 281; Maled. Katuru Chr, 65.
Katthina, Gp. A. 23.
Kadaḷī, "Flag," 158, 10.
Kadima = Kāntimat.
Kaduru, "Dates" Mald. id. Gray, 17.
Kaduragam = Kaddāragāma, Mah. II., 195.
Kado = Khajjota, Mah. II., 345; Nām., 145.
Kan = Karṇa, S. S. I., 6.
Kana, "embankment," Amb. A. 27, cf. Kaṇae.
Kana, Abhay., A. 11 = Koṇa.
Kaṇatal, Mah. II., 209.
Kanā, gold, S. L., 16; Nām., 79, 83.
Kanda, "food," P. P. 32.
Kanda = Kshaṇa, cf. Keṇehi.
Kanda, body, S. S. I., 16.
Kandawura = Khandhāvāra. Ab. 198; Sub. 127.
Kanduḷa, "Tears," Nām., 263; Kāvy. VIII., 70; K. J., 133.
Kapanu, K. M. B., 12; Min. A., 50; Kaepiyae, Amb. A. 50; cf J. C. A. S., 1879, 21.
Kapu = Kappāsa, Ab. 797; M. G. Kāpusa, O. kapā, Beames I., 318.
Kapuru, S. L., 16; R. D., 24; 158, 12.
Kapruk = Kalpavṛiksha, Gp. B. 23; C. 21.
Kappil = Kambapil, S. S., 23.
Kabuḷ Amb. A., 52.
Kam = Skt. Karma, Amb. A., 23, 31; P. P., 21, 24, &c.
Kamas Amb. B., 41.
Kamānak Wewelk, 6.
Kamtaen = Karmasthāna, Mah. B, Amb. A, 22, 24, 50.
Kambur = Kammāra, goldsmith, Amb. B., 4; Mah. II., 258.
Kammānta, 158, 13.
Kammula = Karṇamūla, Ab., 363.
Karaṇḍa, covered box, Amb. A., 21; B., 4; Mayil A., 19; S. L., 56.
Karaṇḍukam, Amb. A. 25.
Karaṇḍleya, Amb. B., 4.
Karan, Wandr., 9.
Karana, Maha. B., P. P. 17; Gp. A., 18; C., 6.
Karanuwana, Amb. A., 42, 43.
Karanuwaemiya, barber Ab., 508
Karaneyae, Gp. C., 24.
Karannē, Gp. A., 21.
Karanda = karañja Sub., 129.

Karannā, P. P. P. B., 16.
Karannāhu, Gp. C., 6.
Karaya Gaj. 2.
Karay Amb. A. 5.
Karawani, Tiss, 16.
Karawawayi, Ruan. D., 30.
Karawanṭa, 158, 13.
Karawā Wandr., 11 ; P. P., 14 ; Gp. A., 23 ; B., 10, 11 ; C., 12, 13 ; 158, 13.
Karawu Waeligama (161).
Karawuwara, royal revenue, Ab. 355 ; D. I., 4 ; Thūp. III.
Kari, Hab., 4 ; cf. Kiriya.
Karihi Angul. (67*a*) ; Sandag D., 3.
Karuṇa = Kāraṇā, S. S. I., 3, 8 : Amb. A., 25 ; P. P. 35, 41, 46 ; Katugaha, A. 3.
Karuwa, Amb. A. 47 ; Wand., 11 = Kāraka.
Karoṭu, Hab. 8 ; Periyankulam 4, comp. dakuṭu.
Karwanu koṭ, Abhay, A., 8 ; Acc. Pl. of karuwa which see
Kal Gp. A., 24 ; B. 10, 20 ; P. P. 24, 42.
Kala = Kāla, S. S. I., 14 ; Amb. B., 56 ; Gp. A., 16, 18 ; Wewelk, 17, 18, 22 ; L. P. passim.
Kaḷapaṇata, S. S. II., 21.
Kalamba = Kalāpa, multitude, Nām., 148 ; Gutt.. 63.
Kalamba = Kālābhra, Gutt., 8.
Kalawa, thigh, Nām., 159 ; Ab., 276.
Kalāla mat = Kaṭa.
Kalu, blueness, Nām., 56 ; K. J., 293 ; cf. kaḷu.
Kalugal, Kael.
Kaluwaela, Nām., 132 ; Ab. 302 = agaru Ruan D., 25.
Kaw = Kāvya, S. S. I., 1.
Kawara, Amb. A., 18 ; mod. kawuru, P. P. 9 ; 158, 19.
Kawarayat, Her.
Kawasa, K. J., 51.
Kawuḍu = kapuṭa, S. M. B., 29 Nām. 142.
Kawulu = Kapāṭa, Nām., 104 ; Ab., 218.
Kawel lotus, 158, 12.
Kasa Amb. B., 53, and kaha Amb. A, 42, = kashāya yellow.
Kasawa = kasāya "sin" Abhay B. 5, comp. S. S., 32.
Kahawuṇu, P. P. P. A., 18 ; Hoernle, 66.
Kahāwana, Wihāragala (11) ; Galwana, Kumbukwaewa, (63).
Kahāy, S. B. M. B., 3.
Kahi he made, Nett. (29), Ruan D., 11 (21).
Kaḷa = kṛta, Amb. A., 14, 51 ; E. P., (116) A., 22 ; 158, 7, 22 ; Wewelk, 31 ; P. P., 17, 18 ; Gp. A. 3, 6 ; B. 21 ; C. 12 ; Min. A. 46.
Kaḷañka, P. P., 9.
Kaḷanda (jeweller's weight), Pāli kalanda Mil. 292 ; Tamil kalam. Amb. A. 35, B. 1 ; 158, 12 ; Wewelk, 17, 18, 22 ; K. M. C., 2 ; Min. A., 48.

Kaḷamha, P. P. P., 26.
Kaḷawunṭa, D. I., 10 ; P. P. P., 36 ; Dond. II.
Kaḷahū, P. P. P. A., 35.
Kaḷu, Black, S. S. II., 21 ; cf. kalu.
Kākaya, P. P. P. B., 12.
Kāp = kalpa, Mah. A., Kong. A. 8, cf. wikap Nītinigh., 9.
Kāpu, 158, 19.
Kāyastha, L. P., 2.
Kārikahi, Gaj, Mih. (20), comp. J. C. A. S., 1879, 7.
Kāriya, C. P. (172).
Kāla "eaten" a vbo kanawā, comp. East Hindi khāīl, Mar khālā, Hoernle, XXXIX.
Kiṭṭuwa = nikaṭa.
Kiṇiyihi, he bought, Tiss. 5.
Kit, Nām., 61 ; cf. kiti Cunn. I., 80 ; kinti, 84.
Kitayuga, the golden age, K, J., 65.
Kitul = hintāla, Mah. II., 12, 50.
Kiṇihiri = kaṇikāra, Mah. II., 180.
Kindayura, Gutt., 230.
Kindara = kiṃnara, S. L. 18.
Kindiwaela, Nām., 130 ; Ab., 581.
Kipi, Gp. A. 7 ; P. P. 33 (in earnest).
Kibi, Wewelk, 8.
Kimidinawā, to dive ; comp. kumuṭu and majita and kibidinawā, to awake.
Kimbul = Kumbhīla, Mah. II., 136.
Kiya deed, Amb. A., 42 ; Gp. C. 4 ; kiyae K. M. C. 3 ; P. P., 49.
Kiyata = kakaca, Ab., 528.
Kiyanawā, √ kath., Amb. A. 12. ; S. S., 57 ; Maled. kiyawang, Chr., 64.
Kiyannan, 158, 16.
Kiyambu, hair ; Nām., 167 ; K. J., 198.
Kiyawuwa, Kaeligatta, A. 29 ; Katugaha, A. 23.
Kiyā, Gp. B., 17 ; Kaeligatta (152 [b]) B. 8 ; Katugaha, A. 33.
Kiyū (com. kīrtana) Amb. A., 10, 12 ; Gerund from √ kath. P. P., 23, 36 ; S. S., 57.
Kiyāe, K. M. C., 3.
Kirākirū, Amb. A., 51, 52.
Kiri milk = Kshīra.
Kiriya = Kriyā S. S. I. 8, 21 ; Amb. A., 32 ; B., 2 ; Gp. B., 6.
Kirīma, S. S. I., 10 ; S. M. B., 23 ; P. P., 13, 31, 37.
Kirula = Krīṭa K. J., 44 ; Nām., 168.
Kirbaṇḍ pawu, Amb. A., 32, 34 ; perhaps = Giribhaṇḍa, Mah. II., 79 ; Lassen II., 991 note.
Kilil = Kalīra, Ab. 549.
Kiluṭu, R. D. I., 17 ; P. P., 8.
Kiliṭi, impure, Gutt., 6.
Kiwa, P. P., 26 ; Her.
Kiwi = kawi Nām., 140.

Kis = kaccha, Nām., 162; Kāvy, XIII., 39; cf. Kaesa.
Kisa = krityā, P. P., 31, 47; Amb. A., 10; S. S. I., 6; S. L., 19; P. P. P. A., 29; Wael., 7.
Kisiwak, P. P., 38.
Kisum = Kusuma, S. S., 14.
Kihirael = Khadirāli, Mah. II., 55.
Kihiri = khadira, Ab. 567.
Kī, S. M. B., 27; P. P., 22, 23, 49.
Kīpa, S. M. A., 14. = kīva (?)
Kīwan, P. P. P.; B. 22. = Kathitavān.
Kukus, doubt, K. J., 129.
Kuḍamayi, F. P. D.
Kuḍasala, Mah. A., dānakuḍasalā, Ingi. A., 21.; cf. kuḍuhael Nītinigh, 4; kaṭhinasālā, Cullavagga VII., 11; kūṭāgārasālā, ib. V., 13.
Kuḍī = kuṭumbī family, Amb. A., 24, 41.
Kuḍu, small, P. P., 19; Nām. 238, 15; Maled kuḍa, Chr. 59.
Kuṇu = kuṇapa, Kāvy IX., 71.
Kudu = Kubja, Ab. 46.
{Kubukwaewa = kakudhavāpi Mah. II., 188.
{Kumbuk, Ab. 562.
Kumak, D. I., 13.
Kumaṭa = kimarthāya.
Kumārayan, Gp. C., 22.
Kumuṭu, diver S. S. 57 cf. Kimidinawā.
Kumbu pot Gutt., 116; S. S., II., 21; S. L., 19; Amb. B., 28.
Kumbal = kumbhakāra, Amb. B., 27, 28; comp. Pischel zu Hem. II., 8; Beitr. III., 261.
Kumbura, "Paddyfield," Amb. A., 18, 46; Galāṇḍa 10 (138).
Kurā, dwarf Ab., 319.
Kururu, Gp. A., 8 (mistake for kuriru) = kharoru, Mah, 67, 41.
Kureḷi, Mah. A.
Kula, E. P.; Mayil.
Kulaṇu, D. I., 3.
Kulī wages, Amb. A., 39; B., 55; K. M. C., 1; Kuḷiyehi Waeligama, Wewelk., 6; Maled kuḷi Chr., 70.
Kuluna = Karuṇa, S. S. I., 13; S. L., 19.
{Kus = kucchi, Gp. A., 7; Mayil. A., 12; P. P., 26, Beames 218.
{Kusa, Thūp. I., 4.
Kusaliyā, Wewelk., 11.
Kusum, Ruan. D., 22; comp. kisum.
Kussā, (?) W. P. A., 10.
Kuhul = Kutūhala, Abh., 26.; Kāvy, XI., 40.
Kuḷala = kandharā, Mald., kadura Gray, 20.
Kuḷu = kula, S. M. A., 16, 19.
Kekā, crest Nām., 146; Kāvy. X., 210.
Kekuma, "crane" Sub., 138.
Keṅgulla = kutvikulla, Mah. II., 180.
Keṭu, chip S. S., 57.

Keṭeriyā = Kuṭhāri, Ab., 56.
Keṇehi, instantly Gp. A., 9, 11 ; cf. Kanda.
Keṇḍiya = Kuṇḍikā, Ab., 63.
Ket = kshatriya, Gp. A., 16.
Kenek P. P., 49.
Kenekun Abh. A., 15 ; P. P. 29, 30.
Kenera = kareṇu, female elephant Nām. 193.
Kengi Alw., 74.
Kenneyae Gp. C., 18.
Kemina = kumina, Ab. 521.
Keriyahi, Hab., 1 ; later kerehi Katugaha A., 3.
Kerem, "I make," P. P., 9.
Keremin, P. P. 14 ; P. P. P. A., 16 ; S. B. M. B., 2.
Kerehi, P. P., 50 ; Her. cf. keriyahi.
Kela, "saliva" Sub., 142 ; Maled., kuḷu, Chr., 68.
Kelawara, end S. L., 80 ; Ab. 33.
Keleça = kleça, P. P. 3.
Kewul = kevaṭṭa, Mah. II., 55 ; Abhay. B., 8.
Kesi = kuñci, (?) Ab. 222.
Kese, P. P. P. A., 23.
Kehel (H. kelā, B. I., 202) = kadalī, Hem. I., 167 ; Sub. 129 ; Mah. II., 42 ; Maled. keu, Chr., 63.
Keḷa = koṭi, K. J., 42 ; P. P., 25.
Keḷa = kūṭa, in Samaneḷa q.v.
Keḷi, play P. P., 38 ; S. L., 20 ; Gp. C., 13 ; Kaeligatta B., 16 ; Prākṛit kheḷa, Pischel Beitr. III., 253 f.
Keḷe, S. S. II., 17.
Kokana, red lotus Nām., 93 : K. J., 144.
Kokum = kuṅkuma Ab., 303.
Koggalla = Bakagalluddhavāpi, cf. kos = koñcā Ab. 641 ; Koswālihiniya, Nām., 124 ; Ab., 569.
Koccara = kovitara, kiṃvistāra.
Koṭ = kṛitvā, Mah. B., Amb. A., 22.
Koṭa, 158, 2, 4, 8.
Koa = stoka Mah. II., 180 ; Ab. 862.
Koṭaraekiya, warder of the granary Amb. B., 7.
Koṭalū, P. P. P. A., 22.
Koṭalu, "donkey ;" P. P. P. B., 12 ; Alw., 70 ; Hem. II., 37.
Koṭasa = koṭṭhāsa, limit Sub., 129.
Koṭi, P. P., 3.
Koṭu, Wewelk, 18.
Koṭae, Gp. A., 2, 12 ; B., 27, 18 ; C., 23 ; L. V. K. B.
Kot = kunta, weapon ; Mah. B., Amb. A., 1 ; Wewelk, 1 ; Nām. 280 ; K. J., 8 ; Hem. I., 116.
Kota, spire, S. L., 21.
Kotala, vessel with a spout Waeli, (161).
Kodaṇḍa, Amb. A., 37 ; comp. Kāwi Oork. V. 4b, 1.
Konda = koyinda, K. J., 96.
Kopamaṇa = kim pramāṇa.

Kopāgni, Gp. B., 17.
Kopul = kapola, cheek Nām., 165 K. J., 133.
Komaru, P. P., 47.
Komu, linen cloth Nām., 172; Ab., 297.
Koli = kula Tiss., 12; Kolpattri, Mah. C.
Kollā = kulattha, Subh. 130.
Kos = koñcā, cf. Koggala and Koswālihiniya.
Kosbuk = Paṇasabuka, Mah. II., 139.
Kohala, secret things, Kāvy. XIII., 15; Kaelani. √guh., comp. kubhā in cave inscr., Cunn., 103.
Koḷ, "shrubs," Amb. A.. 50; K. M. B., 4; Min. A., 49. 50.
Koḷ, clothes Amb. B., 53; comp. kola, Nām., 137.
Koḷa = kuṭṭham Ab. 303.
Kaekiri = karkaṭikā.
Kaekula, blossom Nām, 113; Ab. 544; K. J., 124.
Kaekula = kakkhala, glare, Mah. II., 48; Nām., 42.
Kaeṭagal, sugar candy, Nām. 109; Sub., 144, cf. galsīni, rock-sugar, and Mald. lone akuru, Gray, 17.
Kaeḍī, Gp. A., 8, cf. kaeḍū, Nām. 24.
Kaeṇahil, jackal, Gp. C., 17; Nām., 141; P. P. P. B., 15.
{Kaet, E. P. A., 2; Dewanag., Nām., 187; K. J., 192.
{Kaeta = kshatriya, Mayil A., 1; R. D. I., 15; D. I., 1, 9; Gp. A., 16; cf. Ket.
Kaetta, bill hook.
Kaenda, rice gruel, Ab., 465. cf. kaṇḍa.
Kaendawā, Gp. C., 11.
Kaendawuma, invitation Nām., 60; Kāvy X., 115.
{Kaenditi, P. P., 32, 34, = kaṇḍa.
{Kaendaetta, Nām., 142; Ab., 641.
Kaepa, P. P., 38, 43; comp. kāpu, 158, 19.
Kaepu, K. M. B., 13.
Kaepi, quake, S. S., 57.
Kaepiyae, *see* kapanu.
Kaebili = kavala Amb. B., 48 cf. sakkaebili, S. S., 35.
Kaemi, Amb. B., 4; Mah. C.
Kaemikara, Min. A., 46.
Kaemaeta, Wand, 8; = kāma asti.
Kaemaettawunṭa, D. I., 16; Kaeligatta, 11, 23; Katugaha, 9, 18; S. M. B., 31; S. L., 21.
Kaemaettamha, Kaelig. B., 6; Katugaha, A., 31.
Kaeraṇa, passive of karanawā, Mah. B.; C. A. S., 1879, 31.
Kaerae Amb. A., 33, 38, 44.
Kaerāe Mayil, A., 25.
Kaeraewū Amb., A., 48; Wandr., 10; P. P., 12; L. V. K. A.; Wael. 21.
Kaela jungle = kāshṭa.
Kaeli = Kajjala Kāvy. X., 101.
Kaelum = Kānti, K. J., 67.
Kaeḷae, S. B. M. B., 4.

Kaewo, P. P. P., 35.
Kaesa = Kaccha S. S., 53, comp. Kis.
Kaesumbu = kāçyapa S. S., II., 21.
Kāema food Mald. Keng.
Kāela = kiṃçuka Mah. II., 244 ; Ab., 555 ; Sub., 130
Kriḍāwa Gp. A., 8, 10.
Gaṃ Pl. of gañgā Kāvy. XI., 1.
Gañgā Gp. B., 2.
Gaṇa cloud, K. J., 47 ; Nām., 33.
Gaṇa = ghrāṇa Kāvy XIII., 37.
Gaṇanak, S. M. A., 13 ; Ruan. D., 10 ; cf., gannak.
Gat, S. S. I., 1 ; Mayil, A., 17 ; P. P., 31 ; Wewelk, 13.
Gatae Amb. A., 38.
Gatakuru cocoa-nuts S. S. I., 1.
Gatahunu P. P., 14 ; Gatahena P. P., 22.
Gatuwan = Gṛihītavān Amb. B., 57 ; Dondr. II., 7, 14.
Gattawun Thūp. VIII.
Ganawā to sing S. S. II., 21.
Ganit P. P. P. A., 23 ; Gp. A., 17 ; Wand. cf. Kaenditi.
Gantoṭa Mah. II., 212.
Ganda = gandha R. D., 25.
Gandakiḷi = gandhakuṭi, S. S. I.
Gandamba = Gandharva Gutt., 131.
Gandewi Gutt., 108.
Ganwā P. P., 21.
Gannā D. I., 9 ; Amb. A. 28 ; B., 42 ; Gp. A., 16, 17, 18 ; B., 6 ; C. 8 ; Wewelk., 8, K. M. C.
Gannak Amb. B., 5.
Ganmin K. M. C. 7.
{Gam Mah. B., Amb. A., 50 ; Wewelk. 8 ; Gamaṭ Mah. B. D.
{Gaemin = grāma village Amb. B., 28, Gp. B., 8.
Gamana P. P., 26, 27, (bis.) ; Gp. B., 10, 16.
Gamanwar errands Amb. B., 24.
Gamara (perhaps for gamarada) Dunum. II. (31).
Gal roof Amb. B., 11.
Gala = giri.
Galapanawā S. S. I., 2, 5, = ghaṭāpeti, to unite cf. gaelwīma.
Gawa multitude Nām, 148 ; Kāvy. X., 99.
Gawarā = Gawayā Ab. 616.
Gawuwayi Kaelig. B., 30 ; Katugaha B. 20.
Gawwa = Gāvuta (Gavyūti) Ab., 30 ; Ran. D., 26.
Gas Pl. of gaccha trees, Amb. A., 50 ; Maled. gas Chr., 70.
Gasagaesiya Amb. A., 38.
Gasannan, 158, 16.
Gaḷawā R. D., 8 ; Thūp. L. P. III., 2 ; galawā Gp. B. 24.
Gāla = Goṭṭham Abh., 29.
Gāwā Gp. B. 11.
Giju bird, Nām., 272.
Giṇuwa L. V. K. B.
Gini = agni Her.

Gima P. P. P. A., 19.
Giya = gata.
Girawā = kīra parrot, S. L., 23.
Gilan P. P., 32, 37; Amb. A., 11 = Skt. glāna.
Gili S. M. A., 14.
Gilinawā to swallow.
Gilihuna Past P. gilihenawā to drop, S. L., 24; Gp. C. 10.
Gilemin = gaelemin K. J., 13.
Giwisi Nām., 250; Kāvy. X., 81.
Giwulu = Kapittha Ab., 551.
Gihi = Gṛihin P. P., 34, 44.
Guṇen S. M. A., 29.
Guttasālaka Mah. II., 97, 98, 139 (Butila).
Gum = ghosha S. S., 24 K. J., 93.
Guruḷa S. S. I., 17.
Guwana = gagana.
Ge = Gṛiha Amb. A., 39; K. J. 84; Mah. B. Maled. ge Chr., 57.
Geḍi fruits Alw., 77 = Guṭikā.
Geṇen Gp. A., 2.
Geṇehi, 158, 20; Kaelani.
Geṇae, having got, Amb. A. 38; J. C. A. S., 1879, p. 21, genae Wewelk, 14, 30.
Geta = Grantha Kāvy. XIII., 16.
Gettam, "weaving" S. S. 23; P. P., 33 ?
Gedaṇḍ. Amb. A., 37. com gṛihadaṇḍa.
Gedās = house slave, Wewelk, 22.
Genae Wewelk. 10, Waeligama.
Genemi Alw. LXVI. Maled. genang and gendang, Chr., 69.
Genwā Gp. B., 2. D. I., 17.
Geri Mah. C. Abhid., 495; Wewelk., 25; Maled. geri Chr., 49; derived from √gur., "to growl," comp. Gipsy guruv ox Paspati, Pischel Beitr. III., 237.
Gela, young leaf, Nām., 112; Ab., 547.
Gela = Grīvā, Kāvy. X. 220.
{ Gewanawā = Khepeti, and this from kshāpayati according to Trenckner Pāli Miscellany, p. 76.
Gewā, P. P., 31, 37; & gewamhayi, Gp. B. 6.
Gesika, K. J., 47, "house peacock."
Gehila, Gp. A., 19.
Go S. B. M. B., 3.
Goḍa, R. D. I., 27; S. L., 24; comp. geḍiya B. I., 336; Hem. II., 35.
Goḍigāma, Mah. I., 248; II., 47, 67.
Goṇa, Gp. A., 10, "having gone."
Gotanawā, √grath.
Godura = gocara.
Gon S. S. II., 21; Amb. A. 48; Wewelk, 25, 30 cf. goṇo in Trivikrama derived from √gur. "to growl," Pischel Beitr. III., 136; n as in ukunā.

Gonā = Gokarṇa, elk.
Gopolla herdsman Ab., 495.
Gomu = Gulminī Kāvy. X., 99; Pāli gumba.
Goyam = Godhūma "corn" Ab. 84; Beames I., 267.
Goyā = godhā, Sub., 131.
Goluwā, "dumb," Ab. 320.
Golla, "People," Alw., 69.
Gowi, "husbandman," Gp. C., 15.
Gowīkam, Amb. A., 48.
Gowīkulehi, P. P. P. 53.
Gowu = gopaka Keeper, S. L., 28; Amb. B., 37.
Gos = gatvā, Ruan. D., 5; Kaelig B., 10; Katugaha B., 1; Childers Notes II., 20.
Goshṭhiya, L. P., 8.
Gōmi Adorable, S. S. I., 12.
Gaeṭa = Grantha.
Gaeṭena = Ghashṭana Kāvy. XIII., 51.
Gaeṇḍahula "red worm," P. P. P., 50.
Gāenī = Gṛihiṇī, D. I., 13; but cf. Mald. Anghaine, Gray, 18.
Gāenun, 158, 16.
Gaenīma, gaenuma, gaenma, genilla.
Gaep = galbha, Gutt., 200.
Gaem Amb. A., 37 } cf. Gam.
Gaema Wewelk., 32 } cf. Gam.
Gaembura, Gp. A., 14; Amb. A., 52=gambhīra mod .jaemburu.
Gaerahiṇi = Gṛihiṇī Kāvy. XI., 19. cf. gāenī.
Gaerahum = Garhya, S. S., 35.
Gael = Gantrī Mah. C. Ab., 373; Aetawīra C., 20; Beames I., 336; Gutt., 114; Nām., 265.
Gaelawīma deliverance, Alw., 84, from galawanawā.
Gaelīma from galawanawā √gal.
Gaellan carter, Amb. B., 48.
Gaehaeṭu = Gharshaṇa grinding, S. S., 57.
Ghaeṭiyae, P. P., 46.
Gherehi, P. P., 47; comp. ge = gṛiha.
Caka = cakra Kir. 2.
Caka Six, Hab., 4.
Cajata, P. P., 16.
Catari "four" Galwana.
Catalisa "forty," Hab., 4.
Catu, P. P., 24.
Cada = Candra, Hab. 10; R. D., 16 (21); Situlp. 1; Mald. haḍu Chr. 60.
Carita, Ruan. D., 5; P. P., 24.
Ciwa, P. P., 46.
Cudi Tiss., 3.
Ceta = caitya.
Ceta = catvar (?) Wādigala, etc.
Caurāsi, L. P., 8.
Ja = ca Kaikāwa, later da comp. Hem. I., 177.

Jagaṇaṇa, Hab., 8.
Jana, Amb. A., 28; B., 16; Skt. tatsama, Sinh. dena.
Janayan, P. P. 44, Gp., B., 5.
Jaya, 158, 17; E. P. A. 16.
Jarasan, 158, 16.
Jarā, Gp., B., 10.
Jitā daughter Kaikāwa (13); Beng. Jhī B.I., 192.
Jina Hab., 7; Situlp. 5; Periyank., 1, 4.
Jiwel Wages, Amb. A., 45, 53; cf. diwel from √ jīv.
Jisa = yaças, Nāgirikaṇḍa (97).
Jīwatwana, Ruan. D. 6, Gp. B., 16.
Jeṭu Amb. A., 20; B., 2, 33.
Jeṭmawu, Amb. B. 19 = Jyeshṭhamātra.
Jetawana, P. P., 13.
Jaemburu = gambhīra.
Ṭabiya, Situlp. comp. tabanawā and tibiyae.
Ṭika = stoka Her.
Ṭaem = Stambha Kael (162).
Ṭhera = Sthavira Kottarak.
Ḍādiya perspiration, Kāvy. VI., 33; Maled. dā Chr., 62; Hem. I., 218.
Ḍebara = badara, Mah, 194; Ab., 559.
Ḍaehae, having bitten, Gp. A., 11; Hem. I., 218.
Takul, Nām., 128; Kāvy. X., 195; Mald. takūwū, Gray, 17.
Taṭa, "bank," S. L., 29.
Taṭuwa = patatra.
Taṇa, "grass," B. I., 160.
Tatiya = tṛitīya, R. D. (21). 16.
Tatu = Tatwaya, K. J., 111.
Tada hard, = stabdha Gp. A. 9. S. L., 29. Nām., 242; Ab., 711. Maled. tedu straight, Chr. 68.
Tana = Sthāna S. S. II., 21; Amb. A., 19; Maled. tang Chr., 63.
Tanaturu P. P. P., 58; Gp. A., 6; C., 15, 16 = sthānantara.
Tanpat, R. D., 40; Gp. B. 1; P. P. P., 8.
Tabana, Debelg, 4.
Tabamin, Parawis, 167.
Tabā S. M. B., 24; Rambhaw. B. 8; P. P. P. A., 13; R. D., 19; Wewelk., 12.
Tabanawā, S. S. I., 6, 13, 16, 18, cf. ṭabiya; Maled., tibeng to stop.
Tabawa = tadbhava S. S. I., 6.
Tamatamā, P. P., 21.
Taman, L. V. K. B., cf. tumā.
Tamā, S. S. I., 14; Mayil. A. 25., Gp. A., 11; C. 9; P. P., 18.
Tamba, copper, Gp. A., 18.
Tambapatae, copper plate, D. I. 11; Gp. A., 28.
Tamburu = Tammala, Mah. II., 125.
Taram Kaeligatta, B. 28; Katugaha, B. 19.

Tarawaṇa = Atharvana, Kāvy. V., 3.
Tarahal, goldsmith, K. J., 171, cf. tulawaru Nām., 224, and talatara.
Tari = thera, Tiss., 3.
Taru star, S. M. A., 13; cf. turāe and tara Nām., 42; Maled. tari, Chr., 68.
Tal palmtree, Amb. A., 50; Nām, 136; D. I., 10.
Talatara = tulādhāra, Alutg. (52); cf. Tarahal.
Talā, pond, R. D., 25 = Taḍāga. H. talāwa, B. I., 240.
Talāpiṭānan, R. D., 22; cf. tal.
Taliyan, R. D., 24.
Taloḷagāma, Amb. B., 22, 23.
Tawa, Gp., C., 3.
Tawaka, "Three," Tiss., 2.
Tawana = Tapana, Ab., 751.
Tawara, "daubing," S. L., 57.
Tawarannā Ruan. D., 22; K. J., 65.
Tawaramin comp. tawara in Açoka's edict IV. al Khlsi Journ. as. XVI., 233.
Tawarayangen, 158, 5 (?).
Tasama, S. S. I., 6 = tatsama.
Tahawuru = Sthavira, S. S., 31.
Taḷanawā, √ tāḍ.
Tāk, Amb. A., 53; P. P., 49; Wewelk, 9.
Tāwurunāwan Thūp L. P., III., 4. Gp. B. 15.
Tika three Diy.
Tinum to grieve, S. S., 41.
Tibiyae, Amb. A., 24, 25; cf. ṭabiya.
Timbiri = timbaru, Nām, 120; Ab. 560.
Tiyu = Stuti S. L., 30; Kāvy. XIII., 10; Nām., 200.
Tiyuṇu, Gp., A. 8.
Tira = Tiraskaraṇa Gutt. 230; tiraya screen.
{ Tirae firm Wewelk, 10, 14, 19; tiram R. D., 13.
{ Tiri Gaj. (5).
Tiriṅgu wheat.
Tirisana = Tiracchāna, Ab. 20; Her.
Tireḷuwa goat, Ab. 502.
Tilakāyamāna, Thūp., I., 2.
Tili = Āstaraṇa, Kāvy. VI., 43.
Tisa, tiha = triṃçat, P. P. 1; Tis Gp. B. 11; Dondr. I., 3.
Tisāe, Amb., B., 30 (?).
Tihiri, Silk, Ab., 43.
Tiḷi = tushṭawī S. S., 71.
Tiḷina = Tyāga, Kāvy., 19; Nām. 180; K. J., 37.
Tuṭu = tushṭa, S. S. I., 13.
Tuṇahnayā, "in three days," Ing., A., 17.
Tuṇhi, P. P., 36.
Tuti = stuti, Gutt. 239.
Tudussa (?), Gp. A. 11, cf. tudus = catuddasa.
Tun = trīṇi, Wandr. 5, Amb. A., 28.

Tunaka, Gp., A., 17.
Tunwan, L. V. K. A., Wewelk. 4.
Tubu Maha, B., 145b 3, cf. tabā ; tubū, S. M. A., 15.
Tumā, E. P. (cf. taman) = ātmā Pāli ātụmā.
Tumaha, Hab., 7.
Tumul exaltation Nām, 236 ; K. J., 34.
Tumbu = Trapu (Pāli tipu) Ab. 69 ; Maled. timaru, "pewter," Chr. 63.
Turu tree, K. J., 43.
Turu till, Ch. II., 10.
Turāe = tārā Mah. A., W. P. A., 13 ; cf. taru.
Tulābhāra, Wandr., 7 ; Ran. D., 2 ; Gp., B. 19.
Tulula, "carpet," Nām., 171 ; tulute Kāvy. XI.. 30 ; Maled. dūla, Chr. 50.
Tululī = tirīṭaka, Kāvy., XI., 30.
Tuwara 158, 15 ; Nām., 129 (?).
Tuwaralā = tagara.
Tuwāk Mah., A. B. ; Amb., A., 15, 18 ; Aetawīra, D., 6 ; 145*b*, 2.
Tusāwaewa = Tusavāpi, Mah., 95.
Tuhina, Gutt., 90.
Tuḷula, Amb., B., 43.
Tek, Amb., B., 2 ; Wael. (161).
Tet Wet, S. S. I., 13 ; S. L., 31 ; K. J., 58 ; Kāvy, XIII., 39, comp., Maled. temang Chr., 71.
Teda = tejas, D. I., 2 ; Gp., A., 9 ; Dewanag, 4.
Tediya = trijagat, S. S. I., 13.
Tenae, S. M. A., 25 ; B., 4 ; 145*b*, 5, mistake for taenae.
Tepalī, K. J., 54, √jalp tepul words, P. P., 38 ; Nām. 59 ; Kāvy. X., 113.
Tema = Stutikarma, Nām., 256 ; Kāvy. IX., 74 ; P. P., 40.
Terenawā, √dhar, cf. Gipsy terāwa, Mikl. VIII., 17.
Tera = tīra, Nām, 279 ; K. J., 196 ; S. B. M. A., 4 ; Maled. atiri Chr., 48.
Tera = sthavira, P. P., 11.
Tel Oil, Ruan, D., 24 ; Maled. teu, Chr., 62.
Telehi, from tala, P. P., 6.
Telkaṭāra Kael.
Telba, "Ant.," S. S. II., 21.
Tewaḷā, D. I., 21 = tripiṭaka, comp. Waḷā.
Tewun praise, Nām., 61 ; K. J., 210, cf. tema.
Tesak = triçaktiya, K. J., 40.
Teḷu (?) Rambhaw, B., 7.
Teḷes = trayodaça, Abhay., A., 5.
To, "thou," Gp., A., 10.
Toṭa = Tīrtha, Prākr. tūha, Hāla, 192 ; Hem. I., 104.
Toṭuwa = titthiya, "heathen," S. S., 42.
Toḍu = tāḍañka, Kāvy. V., 21.

Totaeni, sheet of water Gutt., 19.
Topi, C. P.
Tol = tuṇḍa; Mar. toṇḍa, B. I., 227; Nām., 164; Kāvy. XI., 22; Hem. I., 116; Maled. Tungfai, Chr. 59; Hindi ṭor Hoernle., 91.
Taekiya, P. P. P., 45, 47. a. v. takanawā.
Taegī = tyāga.
Taet = utsāha Nām, 74; Kāvy IX., 78., diligence.
Taeta = tantrī, K. J., 117.
Taen, P. P., 40.
Taenakaṭa, P. P., 27.
Taenakaet (?) Gp., B., 14.
Taenaeka, P. P., 23.
Taenekhi, P. P., 38, 47.
Taenae, P. P., 29, Gp. A., 22; B., 22.
Taenū, S. M. A., 24.
Taepala = capala, Kāvy. X., 98.
Taembilitoṭa = Sannīratittha, Mah. II., 75.
Taera, Gp., B., 14.
Taeli jar Nām. 213; Kāvy. X., 144.
Taewi taewi, Gutt., 207.
Taewuli, taewul, "melting," Nām, 23; Kāvy. X., 220.
Taewili, Kāvy. XIII., 53.
Da = ca, P. P. P., B., 2, 10.
Da, S. S. I., 13, 14; Mayil. A. 1.
Dakapati, Hab., 6; Periyank, 3; Gaj. 4.
Dakihi, Hab., 2.
Daku, D. I., 9, cf. Maled., dakkang Chr. 66; J. P. adakkhu Ks. p. 88.
Dakuṭu, having seen, Gp., B. 7, comp. Karoṭu.
{ Dakwana seyek, P. P. P. A., 34.
{ Dakwana lada, Nītinigh, 14.
Dakwā, P. P. P., A. 23.
Dagaeb, Amb., B., 50.
Danga √druh, Maled. dogu.
Danga = Jañghā, S. S. I., 16.
Danga = Cañca Kāvy. II., 24.
Daṭa = Jyeshṭha, Kāvy. I., 115; K. J., 68.
Daḍa, Quadruped, Wewelk, 19, 22.
Daṇa = Jānu, Ab., 742.
Daṇḍ Amb., A. 51; Wewelk, 21, 24.
Daṇḍuwama fining Her. S. S. 23; P. P., 50, 51, daṇḍae, Min., A 47.
Daṇḍu = dāru, "wood," Gp., C, 9.
Data = Jñātum, S. L., 33.
Dada tooth, bird, brahman = dvija, Maled. dai, Chr. 70; Nām., 147, 165, 178; Kāvy. XI., 18.
Dada = daddu.
Dada = dhvaja, Gutt., 181; Nām., 201, flag.
Dan = dāna, E. P. (116); Gp., B., 23.
Dana = Jānu.

Dana win √ji S. S. I., 6.
Danaṭa, 158, 4.
Danamhayi (let us conquer), Gp., B. 21.
Danasala Meḍ. (64); Rāj. (65); Thūp. VIII.
Danawā, √dah.
Danu (Imp.) S. S, I. 6; dan II., 21 a. v., dannawā.
Danwā, P. P., 39; Gp., B., 15.
Danwū, E. P. A., 18.
Dannā, P. P., 29 (a vbo danawā) Maled. dannang, Chr. 58.
Dapaṇa = darpaṇa, Nām., 177; Kāvy. XII., 81.
Dam = dharma, Her.
Dama = dāma, Ab. 70.
Dhammakata Dond I., 26 (163).
Daṃīna, Amb., B. 38, 39, "devotee."
Damora = damodara S. S. I., 18.
Damgamiya, Amb., A., 31.
Damba = Jambūka, Nām., 141.
Dambadiwu, Gp., B., 15, 21; D. I. 1, Dewanagala.
Dambadeni, Mah. II., 320.
Dambukola, Mah. II., 180.
Dar Amb., B. 23, darae, Amb., B. 24; S. B. M. A. 4.
Darasāeya funeral pile, Ab., 58.
Daru = dāraka, "Son" child, Gp., B., 3 Rambhaw, A., 5 Nām, 153; E. P. A., 24; Kāvy. XIII., 13, Aetaw; Maled. darin Chr., 67.
Dala, S. S., 24, dalawaḍḍhana, Mah. II., 244.
Dalabuwa womb = Jalābu Ab., 36.
Dalawiṭṭhi = dhavalaviṭṭhika, Mah. II., 180.
Dali (?) Rambhaw, B. 7.
Daluwa = Jvalā, Sub., 125.
Dawana (?) P. P., 20, 32.
{ Dawaspatā, Maha, D., Amb. A., 55; B. 1; J. C. A. S., 1879, p. 29.
Dawasyawā, daily. P. P. 34, 35, dawahaṭ, K. J., 65. }
Dawasekin, Wewelk., 15.
Dasa, "ten," Amb., B., 28, Mah. A.
Dasa, "hard," R. D., 5.
Dasa = dāsa, "slave," Amb., A., 41, 45; S. M. B., 22; cf. dās.
Dasanawawanna, Abhay., A., 3.
Dasapahata, Situlp. (16).
Dasambul = dasabala, Kāvy. I., 60.
Dasawan, E. P. B., 1.
Daskam service, S. M. B., 13.
Dasna = darçana, Her.
Dassa = Daksha, Kāvy. XII., 79.
Dahagab, Wandr., 12; P. P., 43.
Dahan = dhyāna, K. J., 132; cf. daehaena.
Daham, Mayil, A., 17; Gp., C., 23.
Dahara = dhārā, S. S. I., 22.

Dahawūt, S. S. CLX., Amb., A., 16 = jahāti, to dismiss, cf. daehae.
Dahas thousand, S. M. B. 10., P. P. 4, 8, 9, 16 ; 145*b*, 7.
Dahasa slave fem. Dāehasī Nītinigh. passim.
Daḷa, "tusk," P. dāḍhā, Skt. daṃshṭrā.
Daḷa, Mah. A., Kāvy. X., 121.
Daḷadā, Gp, B., 24 ; C., 1, Maled. daidoḷi jaw, Chr., 58.
Daḷha = dṛiḍha, Mah. II., 28.
Dā = Jāta, Thūp. L. P. III., Mayil, A., 15.
Dā = Jātaka, Kāvy. XIII., 33.
Dā = dhātu, S. S. I., 6 ; S. L., 84 ; Wandr., 9.
Dā = dāman, K. J., 308 ; Maled. dā, Chr., 68.
Dāgab, P. P., 32 ; 145*b*, 7.
Dānasatra, Gp., B., 22.
Dānī, S. S., 57.
Dāmā (?) 158, 17.
Dāwar days, Amb, A., 44.
Dāwalu, clothes, Nām., 173 ; Ab., 294.
Dās, "Slave," Wewelk, 22 ; F. P. C., cf. dasa, Katugaha, A. 6. ; Kaelig, A. 8.
Dās, "thousand," 158, 7, 11.
Di Maha B., Wewelk., 14 ; 158, 14 ; cf. Dī.
Dik = dīrgha, Ab. 29.
Diga, length, Nām., 172 ; Ab. 295 ; Maled. dīgu Chr. 59.
Digantarayehi, Wandr., 4.
Digin Waeligama.
Digaeli = Dīghālika.
Diṭana = Adhishṭhāna Kāvy., 87.
Didī, S. S. I., 13.
Dinaka Tiss, 10 ; Ṭhalagala (62).
Dinanawā, S. S. I., 8.
Dinamaha Tiss, 18.
Dinami, Angul. 4 (67*a*).
Dinaye, C. P. (172).
Dini, Hab. 9 ; Periyank. 5 ; Wihārag, Situlp, 5.
Dinihi, Hab., 9.
Dinuwamanā, "to conquer," Thūp. VIII. ; cf. danamhayi, Gp., B. 21.
Dimut "splendid," K. J., 51.
Dimbili = Dhūmratva, Kāvy. II., 18.
Dimbul = Udumbara, Koṭṭa (160) ; Mah. I., 47 ; Ab. 76.
{ Diy Water, Mah. B., J. P. daga or daya ; Maled. diya, juice, Chr., 58.
{ Diya, S. S., 24 ; D. 1, 10.
Diyat = Jagat, Gutt., 47, 218 ; S. S. I., 13 (tediya).
Diyaṇiyan, daughter, Gp. B., 24 ; Nām, 154.
Diyāluwā = Uddhāraka Ab., 71.
Diyae Amb. A., 7 ; S. L., 35 ; P. P., 27 ; J. C. A. S., 79 p 39.

Diranawā, to decay.
Dilinda = Daridra Ab., 101; cf. Diḷindu Ruan. D., 5, 15, Gp. A., 19.
Dilet, K. J., 44.
Diw = Dvīpa Aetwg. A. 7; P. P., 14.
Diwa = Jihvā, S. L., 35; Mald. dū Chr., 70.
Diwakura = Dīpankara, S. S., 41.
Diwana = Dhāvana Kāvy, I., 4; K. J., 63.
Diwi = Jitendriya Kāvy, XIII., 38.
Diwi life, Gp. B. 6: P. P., 4; Diwu Gp. A., 11; Her.
Diwiyā = Dīpi, leopard, Ab. 611.
Diwirīma Oath, Abh., 117.
Diwunak Kael (162).
Diwel, D. I., 5; Gp. A., 19; cf. Jiwel.
Disne, S. S. I., 14.
Dī, P. P., 28; S. L., 35; J. C. A. S., 1879, p. 28; Rank. D., 2; 158, 21; Waeli.
Dī(kira) = Dadhi.
Dīna = cīna Kāvy. X., 98.
Dīperalidiya, Whey, Ab., 70.
Dīmae, R. D., 24.
Du (and) S. S. I., 1; Gp. B., 7 (daughter).
Dukin Kaelig, A., 32; Katugaha A., 25.
Duki, P. P., 34; dukkha Ruan D. 8; Duk L. V. K. C.; Gipsy duk Mikl. VII., 47.
Dukuḷa = dukkaṭa, P. P., 28; S. L., 36.
Dukpatun, Wandr., 7.
Duṭu, R. D., 28.
Duṇa, Dunum, 4.
Duti, Kaik.
Dun, R. D., 9; Amb. A., 10; Gp. A., 11; B. 4.
Dunamaha, W. P. D., 14.
Dunu, Amb. A., 45, 53; dun Amb. A., 31; duna Amb. A., 51; Pāli dinna, given; dunuwan Amb. B., 58.
Dunukaen, moonlight, S. L., 56.
Dunumaṇḍul, Mah. C., K. M. A. 10., Kong. C., 2; J. C. A. S., 1879 p. 32.
Dunaetae, R. D., 17.
Dunwat, S. S., 36.
Dunna = dhanu.
Dupparihānaya, D. I., 21.
Dum, S. L., 36.
Dumbara = dhūmra.
Dummalas rosin. Ab., 304; Amb. A., 37; B., 34; Maled. dung. Chr., 67.
Durāja, L. P. 1.
Duru = Jīraka Kāvy, X., 99; XII., 68.; duru cumming seed Nām, 218.
Duru = dharaṇalada, S. S., 57.
Ḍurukoṭae = dūrīkṛitvā, L. V. K. C., P. P., 20; R. D., 15.

Duruta, Kong. A., 1 (112).
Durulā = dūrīkṛitvā, P. P. P. A., 13; Gp. A., 13; D. I., 4.
Duruwīma, Her.
Dula, K. J., 47 = Ujjvala.
Dula = Jvalita Kāvy, 121.
Duwan = Jaghana Nām., 159; K. J., 28.
Duwanawā, to run, S. S. II., 21; Ch. II., 17; Maled. duwang, to sail, Chr. 65.
Duwaniyā = duhitā Kāvy. X., 84; Wewelk., 34; cf. Dū.
Duwāra, 158, 21.
Duhanga = dhutānga Kāvy. X., 129.
Duhasa, P. P., 42.
Duhunan = durjñāna.
Duhul = dukūla Nām., 172.
{ Dū, daughter, Amb. A., 31; Gp. B., 3; S. L., 36.
{ Dun, Ab., 37.
Dūrāwī, Kael.
Dūwa = dvīpa, "Island," Ab., 664.
Dūwilla = dhūli.
De, two, Ingini. B., 20; W. P. B., 13; D. I., 14; S. B. M. B., 1; P. P., 4; S. S. I., 6, 13; II., 21.
Dekaṭa, S. M. B., 3.
Dekin, P. P., 36, "of both."
Deṭa = Jyeshṭha, S. B. M. B., 1.
Det, P. P., 28.
Dena = Jana Wandr., 6; P. P., 25, 28; Denatā multitude, S. S. 57.
Dena = dhvanita Kāvy., 52.
Denamo, Mah. A. Aetawīra. D., 7; Ingi., B., 7; Wewelk., 8; J. C. A. S., 1879, p. 26.
Denawā, S. S. I., 8; dennī II., 21; dena giving Amb. A., 47; B. 27; Maled. dennang Chr., 56.
Denu, Mah. D., Ingi. C., 22; Wewelk, 7; Amb. A., 24; K. J., 140; denuye, Gp. C., 12.
Dennā, P. P. P., 31; dennaṭa, P. P., 19; Gp. B., 15.
Deberā = dvidhā kṛita, S. S., 30.
Deberabāe = Badaribhatika Mah. II., 194.
Demaṭa, Mah. II., 185; Nām., 131; Ab. 558.
Demaḷa, 145*b*, 12, 13.
Demi Thūp., VIII., L. P., 1.
Demeḷ Amb., B., 56; Demuḷin Amb. A., 22 = Pāli Dāmiḷa Skt. Drāviḍa.
Deya = dravya, R. D., 9; S. M. B., 27; Gp. C., 13.
Deya = jaya Aetaw. (117) A. 14.
Deyīm, Gp. C., 11.
Deyekaeyi, P. P. P., 34.
Derana = dharani, K. J., 57; Gutt., 61.
Dela = Jaṭā Kāvy., III., 28.
Dela = Dhura, K. J., 83.
Delum = dālima Ab., 570; Nām., 126.

Dew = dhovana, K. J., 49.
Dewana = dvitīya, K. J., 130; Wandr., 2; 158, 1.
Dewani, C. P., (172).
Dewal, 158, 4.
Dewā = dattvā, Wandr., 14.
Dewānampiya Tonigala (1), Galwana (2), Mah. R. (6).
Dewālaya, Gp. B., 20; D. I., 19.
Dewinhā, 158, 4.
Dewiyan, Gp. C., 5; dewin B., 3.
Dewudat, S. S. II., 21.
Dewundara for dewunuwara, later Dondra.
Dewram = Jetāvanārāma, K. J., 43.
Desanawā, to preach, S. L., 37.
Desum = disanā, Gutt., 31.
Desyawanu, Amb. B., 58.
Do two, Hab., 4, comp. de.
Domba = punnāga.
Dora door = dvāra.
Doraṭuwa = dvārakoṭṭhaka, Abh. 31; Nām., 104; Gp. C., 1, 2; Dewanagala.
Dola = dauhṛida, Kāvy. II., 31; Nām., 80; Kāvy. XI., 4; K. J., 151.
Dolāwa palanquin.
Dolikūna Waeligama, J. C. A. S., 1870–71, 24.
Dolugala = Dolhapabbata, Mah. II., 45.
Doḷha = dṛiḍha.
Dowinawā √duh.
Dosa, P.P., 9.
Dohoyi, P. P. P., 24; P. P., 9; S. S. CLXXII.
Doḷakamataya, R. D., 1 (21).
Doḷos, dolusa twelve, Sandag. C., Kong. A., 1.
Dōta = Añjali, Sub., 125; cf. daeta.
Dae or Dāe = jāti, R. D., 25; Nām., 127; daesaman, S. S. II., 21; Abh. 576; S. L., 36; Maled. Zai Chr., 58.
Daekae, P. P. P., 20; P. P., 7, &c.
Daekwiyae, P. P., 42.
Daekka Gp. C., 5; cf. raekka ib., 7, 8 and dekkadi, together.
Daegae, Amb. B., 52; cf. dāge Amb. A., 26.
Daeḍi = caṇḍa, "harsh," Ab., 711.
Daeta = hastayugma, Kāvy. I., 15; comp. dōta.
Daedaru = Jarjarita, Kāvy. X., 118; daeduru = jajjara, Mah. II., 180; comp. ḍeḍḍuro = darduraḥ, Pischel Beitr. VI., 90.
Daena, P. P. P., 27; daeṅae, R. D., 16; daena daena, Her.
Daenum, Gp. C., 12, 13.
Daemi = dharma, Gutt., 193.
Daeya = dravya, Amb. A., 25; Wewelk., 11, 39; cf. deya.
Daeyaeyika, Gp. C., 11.

Daela = Jālā, net ; comp. dogga = yugma Pischel Beitr. III., 241.
Daeli = Rajovajallam, Nām., 275 ; Maled. deli ink. Chr., 58.
Daeli = Kajjalā, Kāvy. XI., 26.
Daeli, beard, Kāvy. V., 42 ; Nām. 166.
Daella = Jvālā, "flame."
Daewiya (?), Wandr., 11.
Daehit, Amb. A., 9, 10 ; daehaeṭi, P. P., 31 ; daewuṭu, P. P.4 4 ; Ab. 62 ; Mod. daewiṭu.
Daehae (= durukoṭa Parawis, 51) √hā. S. S. I., 22 ; cf. dahawūt, daehaepiyae, Amb. A., 17.
Daehaena = dhyāna Kāvy., XIII., 65 ; cf. dahan.
Daehaewili, P. P. 39 ; Nām., 70 great anger.
Daeli = dāṭhikā, Kāvy. XIII., 44 ; cf. daḍḍho Kacc., 333 ; Ind. Str. III., 370.
Dāe = dravya, Ruan. D., 17 ; 145b., 10 ; Rambhaw. B., 3.
Dāekaetta Sickle, Ab., 443.
Dāep, Bravery, S. S., 55, 57.
Dāepa = Jalpana (charm) S. S., 57.
Dāewāna, crystal, Nām., 220 ; Kāvy. XII., 21.
Dwanda (?) D. I., 14 ; F. P., C. 24 ; Gp. B., 14 ; Rank. D., 4.
Dhaja, 158, 10.
Dham, P. P., 23, 25.
Dhurayehi, P. P., 20.
Dhuraḷa, P. P., 16.
Nakapawata = Nāgaparvata Tammanakaṇḍa (55), 1.
Nakat = nakshatra, S. M. B., 7.
Nakā = Nikāya, P. P., 13 ; Amb. A., 20 ; Mayil. A., 23 ; Wand. 8.
Naguṭa, "tail" = lāngula.
Naṭanawā, to dance, S. S. II., 21 ; cf. nasnaṭa.
Naṭuwā = Napāt, cf. nāta, Cunningham, 71 ; cf. napa and nāeya.
Nat = Ananta, S. S. I., 9 ; K. J., 84.
Nat = Nāsti.
Nadaḷī, Wandr., 6.
Napa, Nephew, Galwana, cf. naṭuwā.
Napura, Gp. A., 10.
Nam = Nāman S. S. I., 25 ; P. P., 50 ; Gp. C., 13, &c. ; C. 23 ; Mah. B., cf. Nāemin.
Namadinawā, "to bend," S. S. II., 21.
Namaya, Nine.
Namaeti, Gp. B., 7, 17.
Nambuwa = Namra.
Naṃwā, D. I, 20 ; R. D., 14 ; Wandr., 5 ; Gp. B., 20 ; Maled. nagang Chr., 59 ; negi, upright, Chr., 70.
Naya = ṛṇa., "debt," P. P., 11.
Nayinda = nāgendra, S. L., 40 ; Amb. A., 33.
Narakādi, Hell, L. V. K. C.
Naraturu = Nirantara Nām., 27, Kāvy. XIII., 31.

Naranā = Narendra, K. J., 49.
Narawenawā, "to see," I., 6.
Nariya, "Jackal," Alw., 72.
Naladaham, S. S., 34; Nām., 74.
Nalala = lalāṭa, Forehead, S. L., 40; Hem. I., 47; Maled. nī Chr., 55.
Nawa nine, Mah. A.
Nawatinawā, "to stop," Ch. II., 15, 8.
Nawanawā, S. S. I., 14.
Nawanhā, 158, 3.
Nawannan, 158, 16.
Nawaya, "February-March," Mah. A.
Nawawan, ninth, E. P. A. 13.
Nawām, Amb. A., 31, 32, 35; "repair" = navakarma.
Nasiti, P. P. P. A., 16; cf. nasnā Mayil, B., 20; cf. nassi, P. P., 8; a. v. nasanawā.
Nasnaṭa, "to dance," S. S., 63; cf. naṭanawā.
Naslanuwā, "rein."
Nahana, 158, 16.
Nahanu, Ointment, S. S., 57; cf. sneha, sanaha, Nām., 215.
Nahara = nahāru, snāyu Maled. nāru Chr., 61.
Nahasnā = Sparça Kāvy. X., 174.
Nā, 158, 4.
Nā = nāga Kael. (162).
Nāliya Nām., 128, Ab., 589, Betle.
Nāwak Amb. B. 13 = snāpaka, washer.
Nika Nām, 122; Ab., 574.
Nikaṭa, Chin, Ab., 262.
Nikam, Empty.
Nikawaeli = Nigguṇḍiwālukā, Mah. II., 210; Ab., 574.
Nikaçala, K. J., 55.
Nikut, K. J., 69.
Nikmuṇu, Gp. B., 16.
Nikmae Ruan D., 21.
Nigampā, Mah. II., 356.
Nigā = Nigraha Gutt., 36.
Nija Amb., A., 6.
{ Nidi, S. L., 42.
Nindi sleep, P. P., 30, 37; Maled. Nidang Chr. 67, comp. Sindhi nimḍa Pischel Beitr. VI., 90. }
Nindae, Amb. B., 55; Kaeligatta, 16; Katugaha, 12.
Nipan S. S. I., 6, II., 21, S. L., 42, born.
Nipā = Nipāta S. S. I., 17.
Nipuṇu, Gp. A., 6.
Nibad, Amb. A., 15.
Nim, Ab., 373.
{ Nimawanawā, nimenawā, to finish, S. L., 42.
Nimawā, P. P. 3, 32, 33.
Nimaway, Amb. A., 10; nimaewiyac, Amb, A., 58. }

Nimi = Nāma Kir.
Nimi = Nirmita, P. P., 24.
Nimmaṭa = Nimāwaṭa, Gutt., 201.
Nimmula infallible, Alw., 71.
Niya, Amb. B. 30 ; cf. Pāli niya = nija.
Niya = Nakha Nām., 163.
Niyataka Mih., 20 ; Kir., 3, Ton. 1, granted.
Niyati, Gp. B., 13 ; Wewelk., 13 ; comp., Niyātita in the Nāsik Inscr. Trans. of the 2d orient. congress, 331 ; Pāli nīyādita Alw. Kacc., 97.
Niyam S. S. I., 18 : Amb. B., 2 ; Wandr., 2 ; Gp. B., 8, village.
Niyamina Tiss., 12.
Niyamuwā = Niyāmaka,S. M. A., 20 ; Maled. Niyameng, Chr., 60.
Niyara, Embankment, Sub., 127.
Niyari, S. S. I., 7, cf. nuwaru.
Niyādameṭa, R. D., 31.
Niyāya, Ruan D., 27 ; Gp. A., 17 ; Wand., 16 ; P. P., 34.
Niyae Attanayāla, 15 ; Mayil, A., 17 ; J. R. A., S, 1879, p. 36 ; S. S. II., 21 ; Nām., 52.
Nirawul = Niryyāta, Ab , 717.
Nirāsawa, Gp. C., 7.
Nirā = Naraka, Gutt., 38.
Nirindu, S. S. I., 14.
Nilaba = Nīlabhra Kāvy. X., 220.
Nilaya, C. P. (172.)
Nilarājiya, Gam. Abh. Mih. (20.)
Nilupulaesi S. S. I., 5.
Nilkaṭa, peacock, Nām., 146.
Nilgela, K. J., 197.
Nilmiṇi Sapphire, Gp. B., 14.
Niwamin, P. P., 3.
Niwarada, innocent, Gp. C., 11 = niraparādhin Ch. II., 15.
Niwā, Gp. A., 19 ; B., 18. Maled. niwang Chr., 54.
Niwāraṇa, Gp. A., 21, Thūp. VII.
Niwes = niwāsa Koṭṭa (160).
Niwi, P. P., 4.
Niwū, P. P. P. A., 19.
Nisa = niçcaya, P. P., 18, 19.
Nisadī = nitya, continually, S. L., 44.
Nisaru = ninda, Gutt., 205.
Nisal = Niçcala, D. I., 2.
Nisā S. S. I., 8, II., 17 ; J. C. A. S. 1879, 25 ; Gp. A., 4.
Nisāyaeyi, Gp. B., 1.
Nisi = nissaya, P. P., 49, 50 ; = nissita, Amb. A., 24, 41, C. A. S., 1879, p. 39.
Nisi = nitya, Gutt., 177.
Nisul = Pāli nicula Nām., 126 ; Ab., 563.
Nī = Nadī S. S. I., 16.
Nu, Gp. C. 9, 14.

Nuga = nyagrodha, K. J., 60.
Nuguṇakīma, blame, Abh., 19.
Nunuwana = Moha Ignorance Kāvy., 74; Nām., 83, cf. nuwana.
Nuba = Nabhas.
Numusa, unmixed, S. S. I., 6.
Nurā = Anurāga Kāvy. X., 119; Nām., 68.
Nuruwa = Nūpura Nām., 170, Ab., 288; Hem. I., 123, cf. Pāli niyura, Ab., 285.
Nuwana = Jñāna, L. V. K. C P. P., 6; S. S. I. 16, S. L., 45, cf. nunuwana and naena.
Nuwar Abhay, A., 17; P. P., 3.
Nuwara = Nāgarika, Gutt., 120, cf. niyara.
Neka = Aneka, K. J., 86.
Net Eye S. S. I., 13; S. L., 45.
Nediyek (?) Kael.
Nepannā, Ing. C., 11.
Neya, Gp. C., 24.
Neralu = Nālikera, cocoa-nut, guz. naliyer Ind. Ant. VIII., 114.
Nel = nalina lotus, Amb. B., 36; Abhid., 685.
Nelawanā, to plough, Alw., 77.
Nē, S. S. I. 5; S. L. 45.
Nē = Jñeya, Gutt., 37.
No, not, Mah. C.
Nomin multitude, D. I., 2.
Naekaeti Astronomer, Amb. B., 40; S. S. 57; Ab., 347; Maled. nakaiterekang, Chr., 47.
Naeguwat a vbo naginawā, C. P. J. C. A. S., 1873, p. 78.
Naegena Kael.
{ Naeñgi Wandar, 6, Gp. B., 4, 17, 19; naengae, S. M. B. 6.
Naeñgū, Amb. B., 24, 25.
Naeñgemī, R. D., 11. }
Naeṭiyen, Gp. C., 10, "stem," S. L. 44, "twig," Nām., 116.
Naeta, P. P. 51; Gp. C., 20.
Naeti, P. P. Gp. B., 20, 21.
Naedimayila, "father in law."
Naena = Jñāna, K. J., 104, cf. nuwana.
Naendā, "Aunt," Ab., 37.
Naepiya = Snāpita, "barber" Amb. B., 32.
Naebala, greatness, K. J., 32; Nām., 237, S. S. I., 21.
Naemati = Nāmanasti, "called."
Naemi, P. P., 46.
Naewaṭa, "again," S. L., 46, C. P. (172).
Naewaetae, D. I., 19; P. P., 50, Ruan D., 29.
Naesum, "concealment," Nām, 35, 66.
Naesū a vbo nasanawā, Amb. A., 23.
Naehae = Nāsika Kāvy. XIII., 41; Nām., 164.
Naeḷiya, Amb. B., 23 = nāli maled. nāli, Chr., 60.
Nāe, 158, 21; R. D., 18 = napāt.
Nāenā, "sister in law."

Nāemin, Mah. B., cf. nam.
Nāeya, "nephew," Sub. B. 3, cf. naṭuwā.
Nāewa, Ship S. M. A., 20 ; Pāli nāvā Hem. I., 164.
Naika, P. P. 5, generally No ek.
Pak or wak = paksha, the ordinary formative of ordinal numbers, R. D., 16 (21) ; Amb. A., 4 ; P. P., 2.
Pak, cooked, ripe, Amb. B., 23 ; maled fau, Chr., 65.
Pakak, Wandr., 4.
Pañgul, Nām., 149 ; Kāvy. XIII., 67.
Pañguwa = bhāga.
Paca, "five" Tiss, 8.
Pacaya = pratyaya, Tiss., 16, comp. pasaya.
Pacina Aembulamba, comp. Lassen Indische Alterthumsk. II., 1002.
Paceni (cf. apassena for apassaya), Gajab. (5), Galw. (10), pajeni Nett. (29).
Pajankaya, P. P., 37.
Pajubatā, Nett. (29).
Paṭan = prasthāna, P. P., 4 ; L. V. K. A. Gp. C., 22 ; Wand. 2. Nām., 244.
Paṭā, S. M. B., 15, 18.
Paṭisatari Gajab. (5), cf. Palisatari and paṭisatharaṇa inscr. of Nasik Trans. Cong., 314.
Paṭwaṇu, Wewelk., 12, 23, 26.
Paṭṭaya, Nett. (29).
Paḍiya, "flight of steps," Kael. Wewelk., 31.
Paṇa = Prāṇa, Gutt., 35.
Paṇawanu = paññāpanaṃ S. B. M. B., 4.
Paṇīwā = prāṇātipāti Amb. A., 42, cf. paniwāya Her.
Paṇuwa, worm.
Paṇugama Dunum. (15).
Paṇḍura, gift, Amb. A., 48, Ing. C., 16 ; Kaelig, B., 18 ; Katugaha, B., 9 ; Nām., 191 ; Kāvy. X., 185.
Pat [pot], P. P., 33.
Pat = prāpta, Gp. A., 12.
Patabandanawā, "to give a title."
Pata = pattha, ¼ naeliya, Amb. B., 9, 17 ; pataka Sandag, B.
Patara, K. J., 42, "greatness."
Patā, S. M. B. 2, "desiring."
Patā = pawatā, J. C. A. S., 1879, 29 ; Gp. A., 23 ; Wandr., 7 ; 158, 19.
Pati = pataya, Hab., 5, 6 ; J. C. A. S., 1879, p. 10.
Patisawana Gajab. (5) ; Periyank, 5.
Patisāsana Situlp.
{ Paturuwanawā, "to publish."
{ Paturuwā, R. D., 19.
Patwū, Gp, B., 16.
Padanagalida, Tiss., 8 ; J. C. A. S., 1879, 17.
Padāyan, 158, 16 (?).
Padhan, P. P., 47.

Panī, 158, 16.
Panduwa = Kanduka (?), Ab., 316.
{ Panas, fifty Wewelk, 18; comp. paṇavaṇṇā Pischel Beitr. III., 245.
Panaes, P. P. 4, cf. wanaes.
Pansālis, P. P., 2; Wewelk., 15; Aetakada, A 1 comp. teālīsā Pischel Beitr. III., 251.
Panha, 158, 4.
Papataka Gaj. (5) Debelgalp. (19) Wihārag. (11) of pappaṭakoja Sy.
Pabala, bud S. L. 47.
Pabaḷu, F. P., C. 2; Nām., 221.
Pamaṇu, "measure," Mah. R. (6); L. V. K. B., Amb. A., 46; B., 57; Gp. B., 16.
Pamaṇiyen, Wewelk, 7.
Pamā = pramāda, P. P., 19, 51; Gp. C., 14.
Pamiṇi, Gp. B., 15; cf. paemiṇi.
Pamiṇekin, Gp. A., 7.
Pamu = pamangu (?), Kāvy., 101.
Pamuṇa, D. I., 5; Gp. A., 19; Thūp. III. 1 (cattle houses?); Rank. 2; Rambhaw. B., 4.
Pambaya, K. J., 134.
Paya, a measure of extent, Rhys David's Coins and Measures of Ceylon, p. 20.
Payala, Amb. A., 31; B. 35 = padayugma, Kāvy. X., 160.
Payiya = pasumbiya, Kāvy. X., 160.
Payaelū, Gp. C., 21; cf. peyyāla = pariyāya Oldenberg K.Z., XXV. 322.
Paradawā Mayil, B., 22.
Parapuren, E. P., A. 5., Amb. A., 1.48.
Param = pāramī, P. P., 1.
Paramparāyen, P. P. P., 62; comp. parāparawen, paramparāwen Dondra (159).
Paralabanaka Situlp.
Parawaṭahi, Hab., 8.
Parawaçawa, 158, 6.
Parawaeḍa, P. P., 22.
Parasatu = pārijāta Nām. 21; Kāvy, XI., 38.
Parasida = prasiddha, Gutt., 239.
Parahana "straining," Amb. B., 29, 43; cf. Paeraehaena.
Parāparawen, Ing. A. 13., comp. paramparāyen.
{ Pariji = pārājikā Her.
Paridi, Gp. B., 8.
Paridden, S. M. B., 24; Gp. A., 24; B. 6; P. P., 9, 16; Galasne, 4.
Paribujaka Gaj. (5); Galwana (10).
Paribhasa Her.
Parimaṇḍala Kir. 1.
Pariyāya, Amb. A., 18.
Pariyeyā = parāpata, Ab., 636.

Pariwataka, Mah. R. (6); Alutgalwihāra (52) = parivrājaka (?)
Pariwāra, S. M., B. 20.
Pariweniya Konduk. (95); cf. Piriwen.
Pariharaṇa, P. P., 25.
Parumaka = parama, cf. inscr. at Buitenzorg Ind. Ant. IV. 356 or = Siri polemios the Andhrabhṛitya puḍumāwi, Weber Hāla, p. XIII. Ind. Stud. III. 485; Ind. Str. II. 222; Lassen IV., 88.
Pala = phāsulikā (?), Ab., 278.
Palaruk "Fruit tree," Amb. A., 50.
Palas Nām, 119; Ab. 555.
Palaha, P. P., 21 (?).
Palāwatthu = sākavatthu, Mah. II, 135.
Pali venerable, Tiss., 3, 7.
Palisatariya Periyank. 1, 4.
Paliha = phalaka, shield, Ab., 56; J. P. phalata Nir., 29.
Palu = pallava, K. J., 83.
Paluṭupāna Mah. II., 116.
Palol = pātali, the trumpet flower, Nām., 125.
Pallawawāla (Burnell, S. I. P. 37), Mah. II, 219.
Pawata = parvata Ton. Maled. farubada, Chr., 61.
Pawat, S. M. A., 24; Nām., 60; S. L., 95; Gp. A., 9. cf. puwat.
Pawatara Tiss., 9.
{ Pawatit, P. P., 50; cf. Ganit, Kaendit.
{ Pawatinawā, to continue, S. L., 49; Waeligama, C. P.
Pawatuk = pūrvataka? P. P., 49; cf. paewaetae.
Pawatnā, P. P., 8, 9, 16; Gp. B., 20; C. 3.
Pawatneyae, S. M. A., 20 Gp. C. 10; pawatnē, Gp. B. 1, pawatna, D. I., 18.
Pawatwā, P. P. P. S. M., Rank D. 3; Ruan D. 14. pawatwana Dondra (163).
Pawara, "conclusion," Amb., B. 2.
Pawaruṇu, P. P., 28.
Pawasa, "thirst," S. L., 24.
Pawiṭa = pāpishṭha, cf. pāwiṭae.
Pawu = parvata, Amb., A. 32; B. 12; K. M. B., 10.
Pawura = pākāra, "Wall," Gp. C., 1; S. L., 49; Mald. fauru Gray, 22.
Paweniya, 158, 16 cf. praweniya.
Pas = pañca, Amb., A., 54; Wandr., 6; S. B. M. B., 3; Her.
Pas, S. S., 24.
Pasa = paksha, Gutt., 231; Amb., A., 14.
Pasa, P. P., 27, 33.
Pasaya = pratyaya, comp. pacaya, L. V. K. B., Gp. A. 23; Waeli.
Pasak = pratyaya and pārçva, Amb. A., 15, 21, 54; B. 4; Pasaekin, Amb. A., 26; pasaekae Amb. A., 28.
Pasakkaemiya = pratyakshakarmika Amb. A., 21; B. 4.
Pasak = pacceka, 158, 15.

Pasili (?), "Ascetic," P. P., 38.
Pasu = paçcāt, S. M. A., 13.
Paso, 158, 5.
Pasos = pratyūsha, Amb. A., 9.
Pasmahalpāya Kael.
Passehi, P. P., 43 ; comp. paessa = paçcima.
Paha, Gp. A., 10; Pahakaranawā, "to remove;" S. L., 49; Nītinigh., 6; Mah., 73, 40.
Pahata = pasata, Situlp., 4.
Pahan = prasanna, Gutt., 39.
Pahanowanna, R. D. 16.
Pahan, "lamp," R. D., 24; 158, 19; S. L., 49; Nām., 176 Kāvy. XII, 80; Waeli, cf. Pān.
Pahan, "stone," = pāshāṇa Galgirik. (17), Wādigala (69) Abha. A., 12 ; cf. Pānāwaessa.
Pahapeli = prāsādapankti, K. J., 44; cf. pāya.
Pahayamin (com. prasannakeremin) = prabhāyamāna, Amb. A, 3.
Pahasu = sparçu, Gutt., 15, 11.
Pahāwaesi = prāsādawāsi, Amb. B., 26.
Pahidawasae, Kong. (112) D. 7.
Pahala, K. J., 54; Nām., 232; pahaḷa, P. P., 42; S. L., 50; K. J., 54; prakāçakaraṇa.
Pahaeḷa, Kong. D. 5.
Pahura = paccarī raft, Ab., 665.
Paḷā, "having published," Amb. A., 57, S. S., 34.
Paḷamu = prathama, S. M. A., 11; Dondra (163), 13; paḷamuwa Wew., 37.
Paḷala = prithula, Maled. fuḷān, Chr., 49.
Paḷisatari, Hab., 7 ; Periyankulam (7); cf. paṭisatari.
Pā, water (?), 158, 9.
Pā = pātra, Amb. B., 20, 28; cf. Mahapā, Amb. A. 54; Gp. C., 19.
Pākassehi, P. P., 44.
Pāṭṭa, Amb. A., 44; cf. pāṭha M.S., 138, 139; mod. pāe = prabhā.
Pātae, 158, 12.
Pādonā, "water for the feet," Ab., 425.
Pān = pahan, lamps, 158, 12; Nām., 257; cf. Pahan. Maled. fanuzu, "lantern," Chr., 58.
Pānā, S. M. B., 7.
Pānāwaessa, "hail," Ab., 50; cf. Pahan.
Pāmili, D. I., 1 ; cf. paemili.
Pāmok, P P., 19 = prātimoksha.
Pāya = prāsāda, L. V. K. A; cf. pahapeli.
Pāwiṭae, Gp. A., 9 ; cf. pawiṭa.
Pāsu, ease, L. V. K. B, mod. Sinh. pahasu.
Pijnīwat = pūjanīya, Amb. A., 35.

Piṭa, back, P. P., 27, 28, 36, 38 ; Gp. A., 11 ; Piṭae, S. M. B., 7.
Piṭatae, Thūp. VIII, D. I., 19.
Piṭassamak (com. piṭastāra), scavenger, Amb. B., 9 ; Maled. buri, Chr., 47.
Piṇi = pṛiçni, "dew," pinibinda, "dew drop," Her. Maled. fini. Chr., 53.
Piṇisae, L. V. K. B., P. P., 26 ; R. D., 20 ; Thūp. L. P. VII., 2 ; comp. pinaka Kern Kawistud[1] p. 113.
Piṇḍa, Amb. A., 12.
Pidū √pūj, sacrifice, Gp. A., 11 ; L. V. K. B., cf. puda.
Piduru = palāla, straw.
Pin = puṇya, P. P. P., 14 ; Gp. A., 14 ; C. P.
Pinawā √prī, "to rejoice ;" Gp. B., 9.
Pinū, Gp. A., 8.
Pipi, denom. from pushpa, "expanding," K. J., 140.
Pimba, Gutt., 76.
Piya, "father," P. P., 26 ; 158, 12 ; Thūp, L. P. VII.
Piya = pāwāda, Gutt. 73 ; Nām., 159.
Piyagiya = padagata, Mah. C., Amb. B,, 55 ; comp. pediw.
Piyan = pidhāṇa, "cover," Amb. B., 11.
Piyali = Prakṛiti, Gutt., 235.
Piyawar, Min. A., 53.
Piyassa = pradeça, roof, Kāvy. X, 162, Nām., 105.
Piyānan, Thūp. I, 4.
Piyāballa = pakshabilāla.
Piyuma = padma Wandar., 11 ; Gp. A., 13.
Piyo Aetawīra., C. 14 ; Her.
Piyewin, P. P., 37.
Piri = parikhā, Gutt., 93.
Pirikapā, Amb. A., 14.
Pirikara, P. P., 40, 41 = parikkhāra.
Piriksā, P. P., 48, 49 (com. = sodhetvā) = parīkshā ?
Pirit = parittā, "defence," P. P., 27 ; Amb. A., 11 ; Nām., 252.
Pirinaemu = parināmita, L. V. K. B.
Piribaḍa. Aet., 5 ; Ruaṇ. D. 25 ; cf. Pilibad.
Pirima male, Alw., 38 ; Maled. firimīha, "husband," Chr., 57.
Pirimasā Waeli., Pirimaswā Kael.
Piriwatu, 158, 3.
Piriwan Kael.
Piriwarā, Rank D., 4.
Piriwahā, P. P., 31 ; piriwahana Abhay., A. 20.
Piriwahannā, Amb. A., 20 ; B., 5 ; S. B. M. A., 3.
Piriwen, K. M. B., 19 ; Mayil. A., 26 ; Kong. B., 9 ; cf. pariweniya.
Piriwemin from piriwenawā or pirihenawā, "fading away," P. P., 5.
Pirihuṇa, "wasted away," Gp. A., 15 ; C. 10 ; cf. piriheḷa.
Piris = parishad, Kāvy, 80.
Pirisindu = pāriçuddhi, K. J., 45.
Pirisudu, P. P., 21.

Piriseyin, P. P., 19, retinue.
Pirihīma = parihāṇa, Gl. Dh., 32 ; Parawis, 137.
Pirihelā Nām., 62 ; P. P., 20, 25 ; Amb. A. 15, "disgrace," pirihelīma, Her. a verbo pirihenawā.
Piru = pūraṇalada, S. S., 57.
Piruṇa = pūrṇa, Kāvy. X, 128 ; Koṭṭa.
Pirūḷ, Amb. A., 29.
Pila = piñja, Kāvy. IV., 11.
Pili = sphaṭika, K. J., 45.
{ Piligannawā, Ch. II, 15.
{ Piligaenīma, Her.
Pilipan = pratipanna, K. J., 50, later puluwan.
Pilibajakehi Tamanagala (55).
Pilimini, K. J., 81 ; Nām., 290.
Piliwisā = pratipucchā, Kāvy. V, 29 ; X. 85.
Piliweta = pratipatti, K. J., 75.
Pilkalamba, "tail," Nām., 146 ; K. J., 197.
Piwisa = praviṣhṭa, Gutt., 160.
Pisana √pac, cooking, Amb. B., 22.
Pisamburuwa, F. P. B. 5, Gp. A., 20.
Pihikulu, Gutt., 106 ; Nām., 246.
Pihiṭā, "help," S. L., 52.
Pihiṭi, "settled," Gp. B., 12 ; C., 21 ; Kong. B., 7 ; K. J., 89.
Pihiṭiwiyae, Gp. C., 22.
Pihinawā = pus, proñch, Maled. foheng Chr., 71.
Piḷi, Amb. B., 8, 21 = paṭikā, "clothes," Ruan. D., 17 ; 158, 14 ; Maled. feli, Chr., 51.
Piḷibad, Amb. A., 18, 24, 29 ; P. P., 44 ; cf. piribaḍa.
Piḷimage, L. V. K. B., Amb. A., 33, 37 ; B. 41 = patimāghara.
Piḷiyamak, Gp. C., 6 ; Mah., 73, 39.
Piḷiwela = paṭipāti, Amb. A., 2 ; P. P. P., A. 7, Thūp., U. P., I, 2.
Piḷuku = pīṭhasappi, Gp. B., 4 ; Ab., 319.
Pīnanawā, "to swim," Mald. finang, "to dive," Chr., 53.
Pukana = pushkariṇī Ganekaṇḍa (39) ; pukanalene = vāpiyakā kubhā, inscr. at Buddha Gayā, Cunn., 135.
Pugul = pudgala, Amb. A., 17.
Puñci = potaka.
Puṭupaya = poṭṭhapāda, Ab., 61.
Puṭuwā = pīṭha.
Puḍuwa = puṭa.
{ Puṇa = pūrṇa R. D., 16 (21).
{ Puṇu, Thūp. U. P. I., 4.
{ Puta Wewelk, 4.
{ Put, Pute, Puti = putra, Hab., 10 ; Maled. fuḷu Chr. 67.
{ Putaṇuwan, Gp. B., 27.
Puda, adoration, 129, 4 ; Nām., 181 ; Kāvy XII., 29, cf. pidū.
Pudamin, P. P. 44.
Pudā, 158, 12.
Pudunnā, R. D. 22.
Pun = pūrṇa, Amb. A., 4 ; Gp. A., 13]

Punimasa Debelgalpansala, 3.
Pubudinawā, to wake, Ch. II., 15; pubudu, Gp. A., 13.
Pura = pūrva, Mah. A.; 158, 1.
Puramina, Gp. A., 7, filling.
Purawā, P. P. P., 21, 24 and so to read P. P. 20 instead of piraewa.
Purassara, P. P., 9.
Purā, "having fulfilled," Gp. B., 6; P. P. 1.
Puridasa Ing. A., 5; cf. puradasa, W. P., A. 5. opp. awawiseniya, the dark half; cf. purausin on the new moon day, Nīti. 5.
Puruka = paru Pāli phalu.
Puruda, purudu, Gl. Dh., 27 = paricita.
Purudda, acquaintance, Ab., 105.
Purumuka Tiss., 3; Maha. A.; S. B. M. A., 1; W. P. A., 1; Ing. A. 3; comp. parumaka.
Purumuwan Mayil, A., 7; see the foregoing.
Puraeyi, Gp. B., 13.
Pulun, "cotton," Ab., 494.
Pulupu = nālikera Parawis, 66; Nām., 136; comp. puḷapan.
Pulusa = plushṭakara, S. S., 34.
Puwa, Her.
Puwak = pūga, Nām., 136; Ab., 564; Mah. II, 261.
Puwayā = pausha, Hab., 10; cf. Ind. Ant. VII., 37; Transact. 2d Orient. Congr. p. 331.
Puwañgu = piyangu, Mah. II., 180; Nām., 126; Ab. 571.
Puwata = pravṛitti, K. J., 71; Gutt., 86; Nām. 60; cf. pawat.
Puwala = prauḍha, S.S., 34; K. J., 90.
Pusnak, Gp. C., 16.
Puswaenna = panhipaṇṇī, Ab, 584.
Puhu = pṛithak, Kāvy., 52; cf. J. P., puhutta.
Puhuṇu, P. P., 31. (lesson ?)
Puhuṇḍāweda, Amb. B., 30.
Puḷapan, K. M. B., 9; puḷupu Minneri (123) A. 49; comp. pulupu.
Pūṇā, Amb. B., 41.
Pekaniya, navel.
Peṭi = pāṭhīna, Nām., 85; Kāvy. X., 166, III., 31.
Peti = pañkti, K. J., 83.
Petae, S. M. B. 8; cf. petmagae = pañktimārga, Parawis, 77.
Petaella = potthalikā, Ab., 523.
Pediw (cf. mangī paewijiyan, P. P., 38), Ing. B., 24; Kong. A., 16; K. M. A. 17; cf. tediya, pedenpeda, Kāvy. III., 4.
Penena, Ruan D., 21.
Penenawā, Ch. II., 15; penīma, "sight," Alw., 75; Maled., feni. Chr., 67.
Penella, "fire-brand," Sub., 126.
Pera = Pūrva, K. J., 135; Amb. A, 47; Gp. A., 16; Wewelk, 5.
Perana, Ing., C. 1.
Perawaru = pūrvavāra, morning, Amb. A. 28.

Perawae, P. P., 31, comp. porawanawā.
Perahara = parihāra, Gp. A., 5, 6 ; S. M. A,, 31, cf. Paeraehaer
Perum = pāramitā, Gutt., 2.
Pereḷi, Amb. A. 38 ; J. R. A. S., 1874, p. 163 (disturbance).
Perewae, Amb. A. 10 from porawanawā.
Perewi = purohita, Parawis 44.
Perewaeḷiyak, Amb., B., 12, 11 = pehera, peskāra, comp. Upham's Sacred and Hist. Books, I., 339.
Peraeyaemae, P. P., 36 = pubbayāma.
Peraehaer, Aetawīra. D. 16 comp. paeraehaer.
Pew = pīta, Ab., 390.
Pewū, Gutt., 200.
Pokuṇa, Amb. A., 40 ; Hem. I., 116. cf. pukana.
Poṭa, Amb. B. 42 = piṇḍa.
Poṭūwa, spillwater.
Pot = pustaka, Amb. A. 5, 4 ; P. P. 23 ; 158, 3 ; Maled. fo Chr. 49.
Potuna, Koṭṭa (160).
Potwārana, L. P., 2.
Poda = bindu.
Popi, "shaking," Nām., 242 ; Kāvy. XIII., 47.
Pobayā = prabodhakoṭa, Gutt. 23.
Porawanawā = parupati, pōruwa Ab., 532 ; cf. Perewae and porōnaya.
Porawa = paraçu, Maled., furo, Chr. 47.
Porodda, "leathern girth," Ab., 365.
Porōnaya, cloth Amb. B. 53 ; cf. perewa and porawanawā.
Pola = phoṭa, boil, Ab., 324.
Polamba = pralobha, Kāvy., 70.
Polowa, "earth," Nām., 95 ; Kāvy. XIII., 37 ; cf. poḷowa.
Pol = phala, cocoanut.
Polla = potaka, Kāvy., VI., 13, cf. Paeṭawā.
Polwaṭṭa, Dondr. (159).
Poson = prasūna, "flower," S. S., 43 ; cf. Pohona, Dondr. (163), C. P.
Poho, P. P., 28, 35 ; Thūp. I. 4 ; Amb. A. 44 ; S. B. M., A. 1 = uposatha, J. P. posaha.
Pohok, Wewelk, 19, 22.
Pohota, Sandagiri, D. 3 (23) = prabhūta.
Pohonā, P. P., 35 = poson (?).
Pohosat, S. M. B., 3 ; P. P. 23 = praçasta rich, cf. Pō.
Poḷanga, Gp. A., 10.
Poḷanawā = sphurayati.
Poḷowa = prithivī, Gp. A. 14 ; E. P. A. 7. Aet. A. 7 (117) ; poḷoya Dewanag., 3 ; Wewelk, 2 ; Mayil, A. 9.
Pō = pohosat, Kāvy. X., 89.
Pōya = uposatha, s. poho.
Paekalum = praskhalana, S. S., 41.
Paeṭawā = potaka, Ab., 53 ; cf. Polla.
Paeṭi, Kāvy. III., 16.

Paeṭiya, hiding, Alw. XXXV.; Nām. 35.
Paeṭwu, Abhayaw, A., 16.
Paetuwā, P. P. P., 54.
Paetta, side.
Paedakuṇu, Rank. D., 3 = pradakshiṇa.
Paedum = Megha, Kāvy., 42; Nām. 33.
Paen = Pānīyam, Gp. A., 9; Maled. feng Chr. 71.
Paena = praskandhanayakoṭa, K. J., 63.
Paenū (?), Gp. A. 10., jumping, paenuṇu P. P. P. 60.
Paena, Dondr. (163), 13.
Paenhala, shield.
Paepiliyāna, Koṭṭa.
Paemiṇi = prāpta, Parawisand, 8, 17; Wandar. 2; Rank. D., 2; Dond. (163) 3; cf. pamiṇi and pāmili.
Paemili, Mayil. A., 4; Dewanagala 2; Galasnc (144).
Paemilikaranawā, to complain.
Paeradīma = parājaya, Ab., 402.
Paerumbora Kāvy. XI., 25.
Paeraedae = parājita, Parawis. 56.
Paeraehaen = parissāvana, water strainer, Amb. B., 29; cf. parahana.
Paeraehaer = parihāra, Mah. B., W. P. D., 14; Kong. (112), C. 13., cf. parihartavyo, Ind. Ant. VII. 7; VI., 17, 302; cf. Perahara.
Pael, watch hut, P. P. 38.
Pael, shoot of plants, Nām., 260; Dondr. (159); C. P. (172); Kael (162).
Paelanda = pilandhana, Gp., A. 7, Kāvy. X., 180.
Paelaen, Koṭṭa. (160).
Paelaendae, P. P. P., 8; Thūp., U. P. I., 3.
Paelu, split, S. S., 57.
Paewati, current, Alw., 39.
Paewas = prakāça, K. J., 74.
Paewijiyan, P. P. 34, 38; paewiji, P. P., 48; cf. Wadnā.
Paewidi, P. P., 30; Her.
{ Paewaetae, to continue Gp. C., 20.
{ Paewaetiyae, P. P., 24.
{ Paewaetten, Dondr. (163), 13.
Paewaetma, custom, P. P., 50.
Paewaerū, P. P., 27.
Paesula = paççāt kāla, posteriority, Kāvy. VI., 43; Nām., 244.
Paessa = paççima, Wandr., 15; Gp. A., 17; D. I., 8.
Paehenawā, to ripen, √pac.
Paehaeri = praharaṇa, Kāvy. XI., 9.
Paehaerae, E. P. (116) A. 16; Aet. (117) A., 14.
Paeḷiya, Amb. B., 30; Rhys Davids l. l., p. 18.
Pāe = prasanna, Kāvy. 127; Gutt., 188.
Pāeḷa = pāḷi, Wandar., 14; Galasnc, 3; S. B. M. B. 3; Gp., A. 17; Kael.
Paewana = Prakāçawana, Gutt., 68.

Prapāḷa, 158, 2.
Praweniya, Kael (162), cf. paweniya.
Praḷaya, D. I., 1, S. M., A. 2., Gp. A., 13; Galasne, 1.
Baka = bhāga Tiss., 14.
Bakamūna = Vakramukha.
Bajikahi, Gajab. (5)
Baṭ, Amb. A. 1; E. P. A. 6 (116); Dewanag. 2; Mayil. A. 6.
Baḍa, belly.
Baḍae, S. M. B., 18.
Baṇ, Amb. B. 38; Baṇae B. 1; Baeṇae B. 2; Parawis, 153; S. M. A., 28 = bhaṇa.
Baṇannā, R. D. 28. cf. Biṇiyae.
Baṇa, P. P. 36.
Bata, Mah. R. 3; Kaeligatta, 22; Katugaha, 17; Maled. bate Chr. 60.
Batiya = bhrātā, Baḍ. (68), 4.
Baturu = bhastra, Kāvy. X., 167.
Batge, Amb. B., 19.
Batsu = bhattasūpa, Mah. II., 248.
Bad = baddha, Amb. A. 15, 44; Rambhaw, A. 5.
Badana, R. D., 27.
Badāda = Buddhadivasa.
Badinawā, to fry, √Bhṛjj.
Badula = Bhallātaka, Mah. II., 136.
Bandawā, having built, Gp. A., 20; 145*b*, 6.
Bandu, Gp. A., 4.
Bamana, Galwihāra (54).
Bamikawiya, Nett. (29).
Bamu (?), 158, 4.
Bamuṇu, Gp. B., 4; 158, 15; C. P., (172).
Bamba = brahman, S. S. I., 16.
Bamba = vyāma, Ab., 269.
Bambana = Brāhmaṇa.
Bambara = Bhramara.
Barisaketa, Dunum (15).
Balataka, overseer, Hab., 5; cf. Balannaka, S. B. M. A., 3.
Balanawā = Avalok, Amb. A., 20, 31; P. P., 33; Gp. B., 22; cf. Baelū Maled. balang Chr. 66.
Balā, Wandar, 4; Kaelig. B. 24; Katugaha, B., 15; Gp. passim.
Balā, crane, Nām. 143; K. J., 31; Balāwaela = balākāvali, flock of cranes, S. S., 33.
Ballā = bhashala, dog C. P., Maled. baḷu, Chr., 63.
Bawa, Gp. B., 16; baw = bhāva, P. P., 43; C. P., bewen, S. S., 60.
Basa = bhāshā, Gp. A., 11; Maled. bas, Chr. 58.
Basnā, Kael.
Bahan, string, Kāvy. IX., 69; Nām., 227.
Bahasmā = bhasman, S. S. I., 22.

Bahinawā, to descend, √bhraṃç.
Baḷalā, cat = viḍāla, Maled. buḷan, Chr., 50.
Bā, a vbo. bahinawā, D. I. 9, S. M., A. 24, = Niḥkshepakoṭa Kāvy, XI., 21.
Bā = bhāga, Nām., 51 ; K. J., 154, cf. Baka.
Bāya, "brother," Tiss., 2.
Bālayā, "child," P. P., 39.
Bikawawi Alutg.
Bijakahi, Mih. (20), Mah. R. (6), cf. Bajikahi.
Biji = bhrājitawī, K. J., 43.
Biju, "seed," R. D., 17; Dondra, (163), 15, 17; Maled. bis Chr., 54.
Bijurupa = bījapūra, Ab., 577.
Bijuwaṭa, Gp., C., 8.
Bidam, Amb., A. 13 = abhidhamma.
Biṇīma, Her, comp., baṇ.
Biṇuwa, P. P., 46; Biṇiyae, ib., 47, cf. Baṇ
Binera, Sept. Oct., S. M., B., 14.
Binduwīma, Her.
Binduru, "changed," S. S., I., 9.
Bim, earth, Mah. B.; Aet., B. 3; 158, 3; Amb., A, 40; Maled. bing, Chr., 54.
Biṃdiya, √bhid Kir., (57).
Biyama = bhaya, S. S., 14.
Birem = bhītiya, Gutt., 2; Maled. bīrung, "to fear," Chr., 54.
Bili, Amb. A., 19 = balika Milindapañha, 84; Grimblot, 8; comp. bili, "a powerful person," S. S., 57.
Bili, raw, Amb., A., 47; W. P. C., 9; Comp. bilimas, Nām., 85.
Bili Mayil, B. 5; Nām., 270; religious offerings, cf. J. B. B. R. A. S., VIII., 71, balivarddha, comp. bhallan.
Biliyā = balisa, Ab., 674.
Bisaru Kāvy, X., 209.
Bisam, Pl. of biso Mayil, B. 26.
Bisawa, Koṭṭa.
{ Bisew = abhisheka, Amb., A., 2.
{ Biso, "Queen," Mayil, A., 12; Nām. 149; Kaelig, B. 13; Katugaha, B. 4; Abisew, K. J., 205.
Bisowa, Amb. B., 42; "Inauguration."
Buka = bhikshu, Tiss. 15; Galwana.
Buki, Nett., (29).
Budalnāwan, S. M. A., 19, for mudalnāwan from Tamil mudal, "money."
Budinawā, "to sleep," Alw., 64.
{ Budi, Amb. B., 42.
{ Budu, P. P, 1, 11, 18; Maled. budu, "image," Chr., 57.
Bun, Mayil, B. 6; Nām., 27; Bunna = bhagna Kael, S. S., 57.
Buna, "sister," P. P., 26; cf. buhuna, sister, Gl. Dh., 43.
Bunangana, P. P., 26.
Bulat = tāmbūla Kaeligatta, (152 *b*), A. 22.; Katugaha, A. 17; Rodiya tebala, J. C. A. S., 1855, p. 180.
Buhuṭi, "dexterity," Nām, 275; Ab., 731; Kāvy. X., 132.

Būlu, Nām. 125, Ab., 569.
Bedanawā, "to distribute," Amb., B. 16, 56.
Bentoṭa = Bhīmatittha, Mah. II., 341; bem = bhīma, S. S., 57.
Bera = bheri, 158, 16; Ruan. D., 26; Maled., beru. Chr. 53.
Beligala = bhillasela, Mah. II., 320.
Bellā, "pearl oyster," Ab., 676; Nām., 87; Maled. boli Chr.
Behedak = bheshaja, P. P., 26; Ab., 330; Maled. beskarā, "medicine," Chr., 60.
Beheru, Nām, 130; Ab. 585.
Bē = bheda, S. S. I., 1, II., 21.
Bojiya, Hab., 5, 6; cf. bhojyaka pati inscr. at Salsette, XIII., line 11.
Boṇḍ, Amb., B., 44 = Bhaṇḍika pariweṇa (?), Mah. 52, 58.
Bodun, "eating," S. S. I., 21, cf. Bojun, P. P., 32, 33.
Bonawā, "to drink," √pā, Maled. bong Chr., 53.
Boyana, Gp., C. 11.
Boruwa = aparādha.
Bol = busa, Pāli bhusa Ab., 453; Amb., B., 47.
Bolidi Nām., 127; Ab., 574, 576.
Bosat = bodhisattva, Gp., A., 3.
Boho = bahu, P. P. 8; Gp. passim, Wandar., 13; Modern bohoma, contr. bō Gl., Dh., 41.
Baegin = bhāgena, Amb., A., 52; B., 4; Wandar, 7; Maled. bae, "lot," Chr. 59.
Baegae, Wandar, 10.
Baeṭaluwā = Meḍhra (?).
Baeti = bhakti, Kāvy, V., 42; Parawis, 70.
Baediyāwa = bhrajjita, Ab., 463.
Baenā, 158, 4; S. M. A., 12 = bhāgineya, cf. Bāe.
Baendae √bandh, Amb., A., 44.
Baemma "bond," Nām., 245; Kāvy, XI., 21.
Baema, "eye brow," Maled. buma Gray, 20.
Baerama = brahma Parawis, 145.
Baelū, Gp., A., 7; B., 9, 10, C. 1; baelīma, S. L., 59 from balanawā, cf. Baeḷae.
Baewahara = vyavahāra, Paraw. 113.
Baewi, Gp., A. 8; Baewin, S. M., A., 26; Gp. passim.
Baesae, a vbo bahinawā, Amb., A. 11; R. D., 21; Gp., A. 36; S. L., 59.
Baehaeri = bāhira, "external," Amb., A., 23; P. P., 42; Maled. bera Chr., 62.
Baeḷae, Amb., A., 38; cf. Baelū.
Bāe, "brother," Amb., A., 5; Gl. Dh., 43.
Bāeṇae, S. M., A., 28; cf. Baṇ.
Bāeya = Bhāga.
Bhaṭṭayan, Gp., B. 15; Thūp., VIII.
Bhaṇḍāra (mod. baṇḍāra), "son of a chief," 158, 2, comp. Maled., baṇḍara, "public," Chr., 63.
Bhayae, Kaelig, A., 32; Katugaha, A., 25.

Bhallan, P. P., 39; comp. balikaraya, J. C. A. S., 1855, p. 74; 1875, p. 12.
Bhārakaḷapasu, Kael.
Bhāg, P. P., 8 = bhāga.
Ma, Maha. A., Gp. A., 16; C., 10; cf. hunudiyama, S. S., CLVII.
Makalgama = makkala Mah. II., 202; Nām. 140.
Makula Galwihāra, (54).
Makuhamu = makshakudrūça, Mah. II., 116.
Maga = Mārga, Gutt., 153.
Magā, "look," S. S., 34.
Magul, "feast," S. S. II., 21; Mangula, Amb., A., 33; Gp., A., 7.
Majimodina, "march," Hab. 10; Ruanw. D., 16, (21); cf. Maendindina.
Manga = mārga, Gp., A., 23; S. M., B., 8.
Manggiya, Mah. C.; P. P., 38; Mayil. B. 10; mangdiwa, K. M. A. 17; H., mang., B., I., 319.
Maṭa, Gp., C., 11.
Maḍa, "mud," = Mala (?).
Maḍula = maṇḍala, D. I., 4; Waelig., maḍulla Kaeligatta, A., 31; Katugaha, A., 25.
Maḍuwa = Maṇḍapa.
Maṇḍowuwa = Maṇḍāpaka, Amb., B., 53.
Maṇī, 158, 8.
Maṇḍapa, "almshouse," Gp., B., 23., C., 1.
Maṇḍaran, Galasne, 3; D. I., 8; Gp., A., 17; Attanagaluwansa, L.
Mat, P. P., 40.
Mata = Mātrā.
Matu = Mastaka, "only"; L. V. K. C., P. P. P., 36; S. M. B., 1; Dondr., (163), I., 10; C. P., Gp., C., 12; Matumatu., J. C. A. S., 1879, p. 44; Matuwana., Ruan. D., 32; P. P., 16; Gp., C. 24; Maled. mati "upper," Chr., 70.
Mattantā, P. P., 41.
Mattamatta, "drunk," Ab., 101.
Mada = Majjā.
Madaṭa = Mājyeshṭha, Nām., 121; K. J., 66.
Maduka, Galgirik, (17); Madhuka, Kong., (112) D. 4; cf. Mīwan.
Maduta = Mattahastiya Gutt., 42.
Maduru = Maçaka Kāvy, II., 12.
Manā, P. P., 21, 46.
Manāpaya, Mih. (20).
Manāwedayi, P. P. P., 30; S. M. B., 16.
Manikāya, Waeli.
Maninawā, Ch., II., 18.
Manuwāesara, Amb., A., 39; Mah. I., 237; II., 95; J. C. A. S., 1880, p. 33.
Manumaraka, Gaj. (5); Galwana, 2. Hab. 5.

Manwā, S. S., 57.
Mammae, "myself," Gp., B. 15.
Mayewan, Gp., C., 16, (?).
Marana, Abhay. B., 7.
Marahu, Gp., C., 12, "death," Sub. 139.
Marā, Wewelk., 26, 18.
Maru, S. S., 24.
Marumanaka, Mah. R.; Sandag. D.; comp., manumaraka.
Mal, brother, P. P., 22; malaṇuwan; S. M. A., 27; cf. Gl. Dh., 43.
Mal, flower, Hab., 7; Amb., B., 3; 129, 6.
Mala, P. P., 11, "dirt."
Malakuda, "virgin," P. P., 39; Gl. Dh., 152.
Maladā, "sandal," S. S. I., 14.
Malawa = Mallaka, Ab., 458.
Malas, Amb. A. 38; B., 34.
Malwar, Amb. B., 35; mod. malwaru = mālākāraya.
Mawun, P. P., 39.
Mawunṭa, S. M. B., 16.
Mawupiya, P. P. P. A., 26; P. P., 26; cf. matapitasa, Cunningham, 68.
Mawū, Gp. B., 17.
Mas, "fish," = matsya Abhay. A., 14; B., 6; Aetakada, A., 4; Maled. Mas Chr., 55.
Mas, month, = Māsa. Amb. A., 4, 56, K. M. A., 7.
Masak, P. P., 50.
Masu, Ruan, D., 7, see Davids Coins and Measures of Ceylon, 23, note. Hardy Manual of Buddhism, 218.
Masuru = macchariyam, "jealousy," Nām., 71; Kāvy. XIII., 52.
Masulutae, E. P. (116) A., 19.
Mastoṭa = Macchatittha, Mah. II., 68.
Massinā, "brother-in-law," Ab., 244.
Maha aegi, P. P., 13; Mahañgu, maharu, precious = mahārgha Nām., 235; Kāvy. X., 194; cf. mahaengi. J. P. Mahariha; E. H. Mahang Hoernle, 81.
Mahaṇa = çramaṇa, Gp. B., 4; Gl. Dh., 31; Ing. A., 20.
Mahanam, Mayil. A., 20 = Mahanakarma, mahaṇuwam, Gp. A., 23.
Mahanami, Tiss., 4, 7.
Mahanel, "the blue lotus."
Mahanaewiyapokuna, Parawis, 89.
Mahapāṇan = Mahāprājña, Gp. B., 3; R. D., 12; Ing. A., 8.
Mahapā, Gp. C., 19.
Mahaboya, Mah. B.
Mahamaḍa, Tamanagala (55).
Mahayan Katugaha, A., 5.
{ Maharajāṇan, P. P., 6.
Maharajahu, P. P., 12.
Maharad, E. P. A. 11. }
Mahalaka, Hab., 5.

Mahāle = mahālekha Act. B., 20; Mahalekā, E. P. A., 22; Ing. A., 19; Mahālaeṇan, Mah. A.; Kāvy. XIII., 90.
Mahalusañga, P. P., 40, 46; Mahalā, 158, 9.
Mahallawun, P. P., 39; Pāli mahallaka; Mag. mahālaka, Burnouf, Lotus, 367, 749; Kern Açoka, 105.
Mahawatura, Gp. A., 9.
Mahawar = Mahāpāra, Amb. B., 54; K. M. A. 13.
Mahasarana, Kir., 2.
Mahāmbo = Mahābodhi, P. P., 43; Māmbo, P. P., 32.
Mahidi = maharddhi, Gutt., 81.
Mahuduru, Gp. C., 18.
Mahodhaya, 158, 11.
Mahaengi = mahārgha, P. P., 13; K. J., 105.
Maḷa, "dead."
Maḷu, "brother," Situlp., 1; comp. mal.
Maḷuwa = mālaka, 158, 11, 18; Ruan. D., 22; cf. māḷa, Grimblot Sept Sutta Pālis., 1.
Mā, P. P., 8, 15; R. D. 24.
Māgam = mātugāma, Her.
Māgal = mahāgalla, Mah., 180.
Mādae, Abhay. A., 21.
Mātraya, Gp. C., 21.
Mādelgas = mahalabujagaccha, Mah. II., 347.
Mādaet = mahādāṭhika, Mah. II., 136.
Mānaya, "distance," R. D., 21.
Māma, "uncle," Ab., 245.
Mālakā, 158, 17.
Māligāwa, "palace," C. A. S., 1873, p. 78.
Māwaḷ = Mahāwila, Abhay. A., 7.
Māwulā, Waeligama.
Māwaeni, P. P., 7.
Māhaeñgi = Māhārgha, K. J., 105; cf. mahaengi.
Miciyadiṭika = mithyādrishṭin, Kir. (57) comp. misadiṭu.
Miṭa = muṭṭhi, "fist," S. M.
Miṇināl, Amb. A., 33; comp. Nāl Mah. 50, 9.
Miṇīr, "goldsmith," Amb. B., 47.
Miṇḍiya, "female slave," 158, 17; miṇḍi, Amb. B., 20.
Mit = matsya S. S. II., 34; cf. mas.
Midinawā, Tiss., 5, 6 = midīma = mukti, cf. mudawā.
Midiwaeli = muddikā, Ab., 587.
Midul, Nām., 105; Kāvy. XII., 47; Ab., 218; J. P. Mijjā.
Midella = mucalinda, Ab., 563.
Min, "fish," Nām., 83; K. J., 200.
Min, "wisdom," Nām., 52; K. J., 125; Ab., 373; P. P., 19; Mindennaṭa, cf. nisadennaṭa.
Minis, Ruan. D. 28, Amb. A., 30; P. P., 34; Mīnhā, "man," R. D 28; Maled. mīhung, Chr., 60.
Miniya, "corpse," Ab., 58.
Minmatu, "afterwards," Alw., 76; cf. matu.

Miyaṅguṇu, Gp. B., 10; Miyunu = Mahiyangana, Mah. II., 136; cf. Mīpal.
Miyara, "dam," Kāvy., 42.
Miyulaesi, S. S. II., 21.
Miriṅgu = Marīci, Ab., 65; Nām., 41; Gl. Dh., 46; cf. meraj.
Miris, pepper = marica, Maled. Mirus, Chr., 62.
Mirisawiṭi, R. D., 30.
Milaya, Kael.
Milae = mūlya, "money," Ab., 531; Wewelk., 18; Amb. B., 3; Gutt., 134; Ab., 471.
Millānantoṭa = mālitittha, Mah. I., 146.
Miwan, K. M. B., 3 = madhūka, comp. mīwan.
Miwā = mahisha, "buffalo," Aetawīra, C., 20; Mah. C. Mayil. B., 7; Ing. C., 5; Wewelk., 25, 29; comp. mī.
Misak = vinā Kāvy., 20.
Misadiṭu, Gutt., 56; Her. = miciyadiṭika, q. v.
Mihita = smita, P. P., 40; cf. Mahāvagga, VI., 35, 2.
Mihinga = Mṛidaṅga.
Mī = Mūshika, rat D. I. 10; Mald. Mida, Gray, 16.
Mī = Madhu; Mīgoḍa, Mah. II., 136; Mīmaessa bee.
Mī = mṛityu "death;" Gp. B., 15 (?) Nām., 207.
Mī = mahisha, Nām., 140; Kāvy. VIII., 30; Maled. mīguna Chr., 49.
Mīpal = Mahīpāla, comp. miwā, S. S. I., 5; cf. miyaṅguṇu.
Mīmuttā, "great grandfather."
Mīrikuṇu = Mardila, Kāvy. IX., 72.
Mīwan, Amb. A., 50; Ab., 554 = Madhūka.
Muktim, Aet. B., 15; √muc.
Mugaṭiyā = mungusa, Ab., 622.
Mugara = mudgara, Ab., 392.
Mujita √majj, Hab., 1; cf. kimidinawā; cf. sumugga, Jāt. I., 265.
Mut, "besides," Amb. A., 16, 41; P. P., passim.
Muti = Smṛiti.
Mutu = muktā, pearl, P. P. P. A., 18; Gp. A., 18; Maled. Mui, Chr. 62.
Mutulael = muttilamba, Mah. II., 55.
Muda = samudra (?), Mih. (20); cf. Muhundu.
Muda, K. J., 47; cf. Mundun.
Mudala = Mudgala.
Mudala C. P. Koṭṭa. (160); Mudaliwar Kael.
Mudawā = Muktakarawā, K. J., 115.
Mudun = Mūrdhan, Dewanag., 4; Nām., 166; Ab., 542; cf. mundun.
Mun = Mudga, Kāvy. V., 5 = Pāli Muṅga, Beames I., 286.
Mundu, 158, 14 = Mudrā?
Mundun = Mūrdhan or mudrā, Amb. A., 25, 56; D. I., 4; P. P. P., 8, 12; Gp. A., 12; Mudunpatkarawu, Kael.; cf. muda, mudun.
Mura = Amṛita, Kāvy., 78.

Muruñga, Nām., 120; Ab., 554.
Murutamal, "red topaz," Nām., 200; Kāvy. X., 180.
Mula, P. P., 29; S. M. A., 24; Dondr. (163), 15.
Mulaya = mūlya (mod. milaya) Sandagiri (23).
Mulu, single, S. S. R. D., 15; whole, S. L., 66; S. M. A., 6; Nām., 238.
Muludeṭa, "cook," S. S., 60; Mulutaenga, kitchen, Kael.
Mulpisakarawā, Kael.
Muwa = Mukha, "mouth," P. P., 42; Gp. A., 13; mod. Mūna and Maled. Mūna, Chr., 54.
Muwarada, "pollen," Nām., 116; K. J., 201.
Muwa = Miga, Sub., 140.
Musawāya, Her.
Musnā √marj = sammuñjanī, Ab., 223.
Muhu = paripakwa, Kāvy., 91.
Muhuda = samudra, S. L., 66; Muhundu, S. M. B., 7; cf. muda and mūndu, Maled. Mūdu Chr., 65; comp. Sindhi samumḍu, Pischel Beitr. VI., 90.
Muhuna, "face," K. J., 82; comp. muwa.
Muhunnaru = Nakalanagara, Mah. II., 180.
Muhula = Makulita, K. J., 18, 73; Nām., 167; Gutt., 31.
Muhula = Vakula, Nām., 122; Kāvy. X., 167; Ab. 572.
Muḷagutika, Mah., R. (6).
Muḷa, D. 1., 5.
Muḷawatiya Situlp. (16).
Muḷu = Mūla, P. P. P. A., 13; S. M. A., 6; Gp. C. 24; comp. Maled. Muḷi, "complete," Chr., 46.
Muḷulu = Maṇḍala, 145*b*, 3, 6; Nām., 238.
Mūkala = Makula, Ab., 544.
{ Mūda = Samudra cf. muhuda and muhunda.
{ Mūndu = Samudra, Gp., B., 14.
Me = Megha Amb., A., 2; Mekawaṇa, R. D., 15 (21).
Meki, P. P. passim.
Meknaṭ, Amb. B., 34.
Met = Maitrī, Amb., A., 11.
Men, "like," S. S. I., 14; P. P. 12; Gp., B., 9; D. I., 4.
Menehi, loc. of manas, Amb. A., 10; P. P., 23.
Mendahat = madhyastha, Gp., C., 5; cf. maedahat.
Meyin, P. P., 27.
Mera, Her.
Meraj = marīci, merada, S. L., 66; cf. miriñgu.
Merama, others Kāvy, 27.
Mela, assembly, Mah., C., Amb., B., 55; Mayil. A., 33; Ing., B., 22; K. M. A., 14; Aetaw, B., 28; Pāiyal. 241; melīna Hāla, 702, or mela, "dead," Hoernle, 108.
Mewun, = methuna, P. P 25; Her.
Mewaeni, S. M. B., 15.
Mese, P. P. 26; Gp., B., 5, 17; Ruan D. 19.
Mesun = mehesun, R. D., 12.

Mehi, S. S. I., 1 ; L. V. K. B. ; Wewelk, 7, 9.
Mehībada, C. P., Koṭṭa.
Mehe, meheyae service, Amb., A., 25, 30 ; Nām., 82 ; Wandar., 11.
Mehekaruwā, P. P., 26, 39 ; Waelig ; Mekaru, Cook, S. S., 51.
Meheṇi = çramaṇī, Mah. B., Her., cf. mahaṇa.
Mehewarin, C. P., Koṭṭa, Kael.
Mēnāwan, R. D., 30.
Mēya, masc, mōya, fem., Ch. II., 21.
Mēye, Kāvy. X., 142.
Monarā = mayūra, S. S. I., 14 ; Maled., mīneri, Chr., 62.
Monawaṭa = Manākoṭa, Gutt., 231.
Mora = Muragahā, K. J., 106.
Molok, Melek = Komala, soft, Ab., 716 ; Nām., 243.
Molli, hump, Nām., 216 ; Ab., 497.
Mohot = muhūrta, S. M. B., 7, Thūp. I., 4.
Mohora S. S. I., 2.
Mohol, or Mōl = muçala, S. S. I., 22.
Mōya, "the mouth of a river," Ab., 93.
Mōru = makara, Kāvy. XI., 1 ; Nām. 215 ; Ab., 500.
Mōw = māti, "canal," Mah. II., 39.
Mae, L. V. K. B., P. P. P., B., 22 ; Ran. D., 2 ; P. P., passim, Gp., passim.
Maekuwā, S. M. B., 28 √mraksh. mod. mirikanawā.
Maegum, seeing, S. S., 57.
Maeṭi = Mṛittikā, Amb. B., 8.
Maeṭikaeṭa, "clod of earth," Ab., 63 ; Hem. II., 29.
Maeṭipata, "earthen bowl" = Mattikāpatta, Amb., B., 8.
Maeṭiwal = Mattikāwāṭa, Mah., 135.
Maeḍīma = Maddanam, Ab., 105.
Maeḍiya = Maṇḍūka.
Maeḍae, P. P., 11 ; √mard.
Maeṇa = Maṇi S. S. I., 14.
Maeṇik = Māṇikya, R. D., 7 ; P. P. P., A., 18 ; Gp., A., 18.
Maeṇḍili = Maṇḍala, Ab., 296.
Maeti = Āmātya, K. J., 116.
Maeti = Mantri, Gutt., 227.
Maedimāla, Koṭṭa.
Maeduwa = Mandira, Parawis, 81.
Maeda = Madhya, S. S. I., 13, but maenda, P. P., 46 ; D. I., 7 ; Amb., A., 58 ; Gp., A., 17, C. P.
Maedahat = Madhyastha, S. S. I, 22 ; cf. mendahat, Pāli majjhatta.
Maeṇiyan, Gp., B., 16 ; Mah. B., Māeniyan, S. M. B., 17.
{ Maenaewa (eyi) = Manāpam asti, S. M. B., 25 ; P. P. P., 54, 67 ; R. D., 7.
Maenaewi, L. V. K., C ; mod., maenawa, Koṭṭa. }
Maendidina, Abhay A., 4 ; cf. majimodini.
Maendinayaemae = majjhima yāma, P. P., 30, 37
Maeyāe, P. P., 41.
Maera, Wewelk, 12.

Maeriya, Ruan. D., 26.
Maerū, Gerund of Maranawā, Abha, A., 14.
Maela = Mlāna, S. L., 69.
Maes, bed, Nām., 176 ; K. J., 139.
Maesiri = Masāragalla, Nām., 221.
Maessakae, K. J., 137.
Yakaḍa, "Iron," R. D., 19 ; Maled. dagaḍu, Chr., 58 ; comp. ḍaḥ svārthe, Hem., 429 ; Pischel, Beitr. III., 239.
Yakadum, P. P., 39 (yakaduru), comp. bhallan.
Yakaya, Wewelk, 8 (?).
Yaṭaka, "lower," Angul., 3 (67*a*).
Yaṭatehi, Alw., 76.
Yaṭaesi, "lower tank," Amb., A. 39 ; cf. yaeṭa.
Yaṭgalae, "The lower hill," Amb., A., 34 ; comp. Maled. aḍi gaḍu, Chr., 60.
Yadinawā, "to pray, beseech" √yāc.
Yana, "called," S. S. I. 3 ; P. P. 27 ; Gp., B., 13, 20.
Yannawunṭa, P. P., 28.
Yalā, Amb., B., 27 = Salā, Chatty.
Yali = Naewata, K. J., 78.
Yawā, S. M., A., 31 ; P. P., 34, 35 ; Gp., B., 1 ; dawas yawanu, P. P., 24 ; cf. dawaspatā.
Yasa = Yasasa, Kāvy. XII., 26.
Yahana = çayana, Nām., 176 ; K. J., 55 ; P. P., 32.
Yahana √sah, Amb., A., 11.
Yahapat = subhaprāpta = Yāpat, Gutt., 137 ; comp. Yāpahu = Subhapabbata, Alw., 72.
Yahala, ẏeheli = Sahāya.
Yahaḷa, Amb., A., 36 ; Yāla, a measure of extent, Rhys Davids l. l., p. 20, Ab., 484 ; cf. Yāla.
Yāku = yāgu, Mah., R., 3.
Yāla (tun yālak, 3 times), cf. yal Nām., 35 ; J. Alwis Leisure Hours. II., 143 ; D. I., 12 ; Ruan. D., 31 ; L. V. K. B., 158, 8 ; Waeli.
Yi = iti S. S. I., 1, 6 ; P. P., passim.
Yi = asti S. S. II., 21.
Yut, P. P., 37.
Yutu = Yukta, Amb., A., 23 ; P. P., passim, yutuya, Gp., C., 9.
Yuttāha, P. P. P., 56.
Yutteyae, Gp., C., 15, 22 ; P. P. P., B., 2.
Yutti = Yukti, Kāvy. XII., 79.
Yuda = Yuddha, Gutt., 105.
Yuwaraja, Gp., B., 1.
Yū, P. P., 48.
Yeta = Yanakalhi, K. J., 38.
{ Yedā, P. P., 25, ; S. L., 69.
Yedi, P. P. P., 66 ; P. P., 21, &c.
Yedū, P. P., 51.
Yodā, "fastened" ; Gp., C., 7 ; P. P. 19, 24 ; S. L., 69.
Yodī, P. P., 16. }

Yedi = Yācita, S. M., A., 17.
{Yedena, Wewelk., 36.
{Yedennawun, P. P., 20.
Yehe, S. S., 4.
Yeheka, "excellent," K. J., 141; Paraw., 108.
Yeḷa = diyaḍḍha.
Yon = Yoni, S. S. I., 6.
Yona, kinsman, Gp., A., 5.
Yohombu, Nām., 126; Ab., 577.
Yae, Gp., C., 12, 23.
Yaeṭa = adhastāt P. P., 19, 23; cf. Yaṭaesi.
Yaeyi, S. M. B., 17.
Yaela = Yāla, P. P., 50; cf. Yāla.
Yaewin, L. V. K. B., from Yawa.
Rakana, Hab., 5; R. D., 10 (21).
Rakawiya, Gaj. 2.
Rakinawā, "to watch."
Raknā, Amb., B., 37, S. M. B., 4.
Rakpāṇkata, Mah., II., 116.
Raj = rājā, L. V. K. A., Amb., A., 1.
Rajadaruwa, P. P. P. A., 10; 158, 6.
Rajaya, S. M. A., 20; Katugaha, A., 1.
Rajasirin, S. M. A., 11.
Rajastha, S. M. A., 28.
Rajini, "queen," Sandag., B., 3.
Rajge = rājagṛiha, Amb., B., 9.
Rajjuruwan, 158, 5; Gp. B., 16; Kaelig, B., 12; Katugaha, B., 2.
Raṭa, Amb. A., 47; Gp. A., 4, 20.
Raṭladuwa, Amb. B., 37.
Raṇasiṃha, Gp. A., 10.
Rat (?), S. M. B., 14 (v. l. ranpaṭa); Maled. râi, Chr., 64.
Rad, Mah. A., cf. raja L. V. K. A., raj. Amb. A., 1.
Radawa = radaka, Amb. B., 53.
Radahara, taxes, Mayil, B., 5.
Radū = rājaduhitā S. S. I., 9.
{Radola = rājakula, "headman," Wewelk, 17; Ing. B., 21; Thūp. U. P. III., 3; middle form rajakolihi, Tiss. 12.
{Radakol Mayil, B., 23.
{Ran Gold, Amb. A., 35; B. 1. Maled. rang, Chr., 56.
{Ranae, Amb. B., 57 (money ?); ranin, 158, 17.
Randawa, Gutt., 215.
Rambukwaella = rāmucchuvallika, Mah. II., 185.
Raya, Nett. (29).
Rala, wave, Kāvy XI., 10; Nām., 81; Ab., 662.
Rawaṭanawā, "to cheat," K. J., 134.
Ras = raçmi, Kāvy X., 173.
Rasawaehiyae, Gp. C., 10.
Raha or Rā = Surā, Kāvy IX., 23, intermediate form rāha Her. Mald. rā, Gray, 17.

Rahaja, Nett. (29).
Rahas, Gp. C., 11; Nām, 190.
Rāla = radala.
Rik for ruk S. S. I., 14.
Riṭa = Ariṭṭham.
Ridi = rajata Wandar., 5; Maled. rihi Gray, 17.
Riyana = ratana (aratni) Cubit, 158, 12; S. L., 72; Kael; Maled. riyag, Chr., 47.
Riwi = ravi, D. I., 4; Nām., 40.
Risi √ruc, P. P., 49, cf. risiwum, 'desire,' Nām., 71; ruswā Amb. A. 6 = rucitwā.
Ruk = vṛiksha S. S. I., 6; Gp. A., 14.
Rukat, Nām, 118; Ab., 555.
Ruku, "dwarfish," Gp. B., 4; Mald. ru Gray, 17.
Rukuranawā S. S. I., 6, part. rukuḷō I., 14.
Ruti = ruci, Kāvy., passim.
Rudu = Mahat Kāvy., 721 = raudra Gutt., 219.
Rupun = ṛipu, E. P. A., 18.
Ruwan = ratna.
Ruwanmaeli, Wandar., 9; comp. Ratanamālā Mah., 90, 93.
Ruwanasun, Amb. B., 12, mistake for Ruwanasut = ratanasūtra, Spence Hardy, Eastern Monachism, p. 26; Mil 350, Khad. VI.
Ruwarū S. S. I., 11.
Rusi = ṛishi, Kāvy. III., 33.
Reda = rajas, Gutt., 106.
Redum = rujanā, S. S., 41; Maled. redu, "crack," Chr., 52.
Rēmas = rohita, "rawfish," Nām., 85; Kāvy. X., 166.
Roga, Gp. C., 6.
Roda = rekhā S. S. II., 26.
Ron = reṇu.
Rol, P. P., 18 (?).
Rōmbu = roman.
Rae = rātri, Maled. re Chr., 61, cf. raeya.
Rae = rāçi, Kāvy. XIII., 36, cf. raes.
Rae = haera, Gutt., 114.
Raekināwa = rakkhanāyaka, Amb. B., 17; Mah. I., 269.
Raekiya, Amb. B., 18; C. P.
Raekae = rakshākoṭa, K. J., 40; Abhay. A., 15.
Raekka, Gp. C., 7, 8, 9, 13; Min. A., 52, cf. daekka Gp. C., 5.
Raeñgum, "dance," Nām., 66; K. J., 25.
Raedna, "queen," = rājñī.
Raeya = rātri, S. M. A., 15, cf. rae.
Raela = laharī, S. L., 73; Maled. rāula, Chr., 69.
Raewatilla, "deception," Sub., 140.
Raewu, sound, Nām., 64; Kāvy. XII., 18.
Raewula = çmaçru, Nām., 166.
Raes = rāçi, cf. rae.
Raeswū, Gp. B., 44; raeswu, P. P., 35; comp. Maled. raeskurang, Chr., 47.
Raehiṇi = rushṭa, Kāvy. XII., 58.

Raehuṇa = raçmi (?), String Nām., 227; Ab., 448; H. rasa Beames I., 348.
Raehaena = rajju, Parawis, 102.
La in sinhala, √lā Hem. IV., 238.
La heart S. S. I., 13, cf. laya.
Lak = Lankā, E. P. A., 6; Aetw. A., 7; P. P., 14; Wewelk., 1; Dewanag., 3.
Lakaḍa, "stick," comp. Pischel Beitr. III., 249.
Lakahi, Nett. (29).
Laki = lakshmī, Kir. (57).
Lakuṇa S. S. II., 21.
Lakus = lakuja Nām., 124.
Laganā Her.
Lajaka, Galwihāra (54), cf. Açoka's Pillar Inscr. III.
Lat = labdha, S. M. A., 15; latae Kaelig, A., 33; Katugaha, A., 26; lad, E. P. A., 17; Aetakada, A., 7.
Ladi Mahak. D.
Ladin Ruan, D. Gp. A., 7.
Ladu, Gp. A., 3; Amb. B., 37.
Laddan, Wewelk., 24, 25; Kong., C. 4.
Laddā, Abhay, A. 18.
Laddāhu, P. P. P. B., 21.
Lanuwā = raçanā.
Landa = laja in wilanda Nām., 261.
Landa "woman," K. J., 77; Nām., 150.
Lapa Mark Nām., 39; Kāvy. XIII., 57; K. J., 198.
Lapus = labuja or lakuja, Ab., 570; Nām., 124.
Lapnāram Nām., 130; Kāvy. X., 163; Ab., 577.
{ Labana, R. D., 11 (21); P. P., 18.
{ Labanu, Amb. A., 8, 40; B., 16, 37; Her.
Lābhaya, L. V. K. B.
Lamina, P. P., 44.
Laya, "heart" = hṛdaya.
Lawana, lip, Nām., 164; K. J., 127.
Lawā Debelg, 4; P. P., 22; R. D., 26; Gp. A., 21; Waeli. cf. ḷawae, comp. Maled. lannang to apply, Chr., 47.
Lasunu, lahunu = laçuna S. S. I., 22; mod. lūnu.
Lahāg = çālāka, Amb. A., 10; Comp. Mah., 43, 45; S. S., 14.
Lā, P. P., 47.
Lā = laha Kael.
Lā = lākshā, K. J., 58; Ab., 305; Nām., 175.
Lākaḍa = lākhā, Ab., 305, cf. above lakaḍa.
Likitaka Alutg. (52), liyawa Tiss. 18, Pāli likhitika Alw. Kacc., 72; Mahāvagga IX., 4, 11.
Lin well, Nām., 88; K. J., 192.
Liyā, S. L., 10; C. P.
Liyannawūn, 158, 15; liyaewiyae, Amb. A., 54.
Lihanawā, "to lose."

Lihil = çithila, Kāvy. VII., 53.
Lī, S. B. M. B., 2, a vbo liyanawā., cf. lū a vbo lanawā.
Līlāwa, "action," P. P., 54.
Lunu, "salt," Maled. lonu, Chr., 65.
Lunuwaraṇa, Nām., 122 ; Ab., 553.
Luhu = laghu S. S. I., 1 ; S. B. M. B., 3 ; Nām., 26.
Luhul, Nām., 86 ; Kāvy. X., 166.
Lū = bahanalada S. S., 57.
Le = lohita, Maled. le Chr., 48.
Lekam = lekhakarma, Amb. A., 25, 57 ; Nām., 250.
Leḍa = Klishṭa, 'sick,' Nām., 157 ; Kāvy. XIII., 1.
Leṇa, Gp. B., 10 ; K. J., 69.
Leda or lenda, K. J., 35.
Leda, K. J., 70.
Ledaruwak = lekhadhāraka, "examiner" (?), Amb. B., 43.
Leya, "writer," Amb. A., 21 ; S. B. M. A., 5, cf. lāeṇan.
Leladena = līlopeta, K. J., 92 ; Gutt., 106.
Lesa = līlā, Gutt., 131.
Lesa, R. D., 32 ; 145*b*, 3 ; Dond. (163), 24.
Lē, "stroke," S. S., 25.
Lo = loka Gp. A., 8, etc.
Lot = lodhra, Ab., 556.
Lopallā S. S. I., 13.
Lomudaehae, horripilation, Kāvy. VI., 33.
Lola, P. P., 15.
Lowa, P. P. P. A., 25 ; Gp. B., 21.
Lowinawā, √lih.
Lowaeḍa or waessa = lokawāsī, P. P. P., 13 ; Gp. A., 8 ; Thūp. L. P. VII., 1.
Losasun, S. M. A., 28.
Loho = lohita, Gp. A., 18.
Laekiya = Alaṃkṛita.
Laegum, P. P., 38, a verbo laginawā.
Laeñgū a verbo nañgh, E. P. A., 13 ; Amb. A., 4 ; Wewelk., 4 ; J. C. A. S., 1879, p. 35.
Laedi, Amb. B., 19.
Laebī, P. P., 35 ; Kaeligatta, A., 31 ; Katugaha, A., 24.
Laebīm, Gp. C., 5 ; laebeyi, R. D., 18.
Laella, "plank," Alw., 77.
Lāeṇan, Mah. B. "writer."
Lāesi, "slow," Ab., 54.
Wa, being, S. S. I., 1 ; P. P., 39.
Wak = paksha, Mah. A., Amb. A., 45, 53 ; Wewelk, 6.
Wakagasālā, Kāvy. X., 220 ; comp. Pischel zu Hem. I., 26.
Wakasahidaka, Situlp., (16).
Waga = vyāghra, leopard, Gutt., 209 ; Gray, 16.
Wagapul, "long pepper," Nām., 218 ; Ab., 583.
Wagala = galita, Kāvy. X., 118 ; Nām., 247.
Wajāraṇa, Amb. B., 38 ; Wajārat, Amb. A., 16 ; waejaeriyae, A. 17, = avadhāreti.

Wajra, D. I., 9.
Waṭ, Amb. A., 24; B., 14, 20; = waeṭup, "wages."
Waṭageya, "round house," Gp. C., 1.
Waṭaway, Amb. A., 56.
Waṭuwā = vartakā, P. P. P., 52; 158, 17. (?)
Waṭī = waṭaneyayi, Amb. A., 7.
Waṭae, "around;" Amb. A., 43.
Waṭnāwaeri, Amb. B., 14 (= waṭupnāyaka vīriyakāra Com.).
Waṭhi, Amb. A., 40.
Waḍanā, P. P., 16; Waeli, 1.
Waḍanuwan, P. P., 6; comp. Mar. baḍā, etc., Pischel Beitr. III., 257 f.
Waḍamanaka, Nett. (29); Galgamuwa, (30); Ponikulam, (94); comp. Mah., 70; Burnouf Lotus, 625; Thomas, J. R. A. S., N. S., I., 484.
Waḍatalan, K. M. B., 8; comp. tal.
Waḍā awut, S. M. A., 27.
Waḍā, Gp. A., 17.
Waḍā, Mah., B.; J. C. A. S., 1879, p. 30.
Waḍāgenae, D. I., 7.
Waḍāḷa, Ing. A., 11.
Waḍu, carpenter, Amb. B., 44 cf. wuḍhika, Trans. 2nd Orient. Congr., 342; Maled., waḍangkurā mīhung, Chr., 50.
Waṇa = varṇa, S. S. I., 2, 9, 10.
Waṇā = virahita, S. S., 34.
Waṇṇatuwara, 158, 15.
Wat = vrata, Amb. A., 5.
Wat, P. P., passim, Her.
Wat = vastu, Amb. A., 43; Mah. B.; J. C. A. S., 1879, p. 29.
Wata, Amb. A., 29.
{ Watala, K. J., 47, "large."
{ Wataḷa = vistīrṇa. Kāvy, X., 122.
Watāma, Dunum., (15.)
Watāwa, time, P. P., 33.
Watiwata, Tamanagala, (55.)
Watup = vatthu, vāstu, Amb. A., 49; cf. watu = ārāmaya, Kāvy. X., 99; Arāmavatthu Mahāvagga III., 5, 6.
Watura = vātula, Gp. A., 9; Thūp. VIII.
Watsika = wassikā, (?) Amb. B., 7.
Watsuṇu = vāsacuṇṇaṃ, Ab., 306, powder.
Wattam, "cleverness," S. S., 23.
Wadakasā = vācā, Sub., 142, cf., wadawala.
Wadawala = vācāvāṭaka, Mah. II., 202, cf., wadakasā.
Wadārā, Wandar., 4; Gp. B., 9; C. P., comp. waejaeriya.
Wadārana, P. P. P. A., 25.
Wadāḷambayi, K. M. C., 10.
Wadāḷeyin, Mah. A. B.; composed from wadāḷa p. p. of wadāranawā and heyin = hetunā.

Wadāhinduwā, S. M. A., 32.
Wadāḷa, cf. wadāḷo, S. S. CLVII.; S. M. B., 20; Mah. A., P. P., passim, C. P.
Wadāḷen, W. P. D., 4; cf. Kiyen S. S. CLX.
Wadnā, Amb. B., 55; Mah. B.; K. M. A. 15., Aetawīra, passim; cf. waedae Amb. A., 49; cf. paewijiya.
Wana = vinaya, Amb. A., 12; Parawisand, 41; P. P., 20, 23, 25.
Wana, a verbo, wenawā, L. V. K. B., P. P. P. A., 29; P. P., 42.
Wan (Pl.), P. P., 35, 47.
Wanaka Dewagiriya, (53).
Wana = virahita, Kāvy., 63, cf. waṇā.
Wanasa = vināsa, Gutt., 83; S. S., 59.
Wanija, Galwihāra, (54).
Wanaes = panaes, Wewelk, 20, 21.
Wanda = vanghā, Sub., 142.
Wandanā, Wandar, 9.
Wandimin, P. P., 43.
Wandura = vānara.
Wannēyae, S. M. A., 22; Gp. C., 14.
Wap Amb. A., 4; Wewelk, 5; J. C. A. S., 1879, p. 38.
Wapin, 158, 21.
Wami = vālmīka, Kāvy. X., 209.
Waya = vāpi, Situlp., 3.
Wayanawā, "to play," S. S. II., 21; Her.
Wayasē = Awasthāwa, Gutt., 296.
Wayira = Wera, Gutt., 38.
War, "work," Amb. B., 33, 40; warjeṭa, "workmaster."
Wara, monastery, Mah. A. B., Amb. B., 34.
Waraja = aparādha, Amb. A., 51; cf. warada.
Waraṇā, Mah. B.
Warada, subking, S. S. I., 9, 14; = yuvarājā or uparājā.
Warada, Ch. II., 15; P. P. 50; cf. waraja.
Warada = viruddha, Kāvy. X., 101.
Warada, "prayers," Gp. C., 5.
War in Sthawirawaraya, P. P., 17 = terawarun.
Waradaela, Ab., 520.
Waral, hair, K. J., 38; Nām., 167.
Waraha, Tiss., 9.
Warā = warāha Nām., 139; Ab., 612.
Warek, Kaeligatta B., 9; Katugaha A., 34.
Walakā, Gp. C., 6; a verbo, walakanawā, to stop.
Walanda, Wew., 33; Amb. A., 18, 46; cf. waeḷaenda.
Walabaga = waḍabāgni, submarin fire, Kāvy X., 205; cf. Pāli, vaḷabānala.
Walasa, "bear," J. C. A. S., 1879, 40; comp. Maled. waḷi, "jungle," Chr., 58.
Walaswaewa = Taracchavāpi, Mah. I., 248.
Walā, clouds, Maled., viḷā, Gray, 15; cf. waelaeli.
Walae, 158, 12.
Walaemba, mare, Kodiya bilenda, J. C. A. S., 1855, p. 179.

Wawastamā = vyavasthā, Mayil. A., 25.
Wawi = vāpi, "tank," frequent in inscriptions.
Wawu, Gp. C., 8.
Was = vaṅça, Mayil. A., 5; Amb. A., 1; frequent in inscriptions.
Wasa = vāc, P. P., 42.
Wasa, "year," Hab., 10.
Wasag, later wasaṅga, Amb. A., 12.
Wasana, Amb. A., 8; P. P., 47; Gp. B. 7.
Wasan, the wass season, Amb. B., 1.
Wasannawun, P. P., 19.
Wasamba, south-west, S. S., 57.
Wasara, (?) Ing. A., 17.
Wasal = viçāla, S. S. I., 14.
Wasawan, P. P., 29.
Wasawasika, Mah. R., (6), Kottarak. (46), comp. inscr. at Nāsik trans. Cong. 331, line 3.
Wasin, later wisin, Mayil. A., 19.
Wasaegin = wassāgrayen, Amb. B., 15.
Wasnu, Mayil. A., 24.
Wahan = Upāhana, Gp. C., 21; Maled. fāewang, Chr. 66.
Wahan = Yugadhara, Nām., 108; Kāvy. X., 160.
Wahanse, frequent in later inscriptions, see J. C. A. S., 1879, p. 13.
Waharē, Nām., 34, 47; Kāvy. XIII., 31.
Wahal, "slave," Nām. 184, P. P., 42; Thūp. III., 1; Kāvy. X., 142; Waeli, Rambhaw. B., 4; D. I., 5; mod. wāl, Nītinigh.
Wahala, weak, S. S., 57.
Wahala, loosening, Nām., 247; Kāvy. X., 118.
Wahalkoṭae, having supported, P. P., 9, 11.
Wahasae, Wandar, 9.
Wahnā, 158, 20.
Waḷa, "hole, cavity, pit," Maled., waḷu = avaṭa, Chr., 56.
Waḷa, lamp Sandagiri, D. 2, (23), later waeṭ.
Waḷandat, a vbo, waḷandanawā = avalañj, "to eat."
Waḷā = piṭaka, Amb. A., 12; comp. tewaḷā.
Waḷā, bracelet, 158, 12; Rambhaw, B., 5; F. P. C., 18; Gp. A., 19; B. 22; Nām., 169; more modern, waeḷa, Kāvy. XII., 81; Maled. oula; Gray, 23.
Wā, P. P., 4.
Wādiya, kitchen, Maled. wadique, Gray, 22.
Wādī, S. B. M. B., 3.
Wāsala, Kael.
Wāsi, Gp. B., 9 (?).
Wāsīnṭa, Gp. B., 19.
Wikal = vikāla, Her.
Wikāla "twilight," P. P., 27.
Wikiya "trade," Amb. A., 42; Maled. wikang Chr., 66.
Wiketa "rice field," Galwih. (54).
Wikhewa = vikshepa, P. P., 47.

Wigamaṇa, P. P., 40.
Wigahaṭa, Ch. II., 10.
Wicāla, a. vbo. wicaranawā, P. P., 23.
Wijita, Nett. (29).
Wiṭae, P. P. P., 61.
Witāḷa "he inquired," Kāvy. X., 21.
Witāleya, Alwis. Contr. Or. Lit. I., 122; comp. Pāli vitaccikā = vicaccikā, Jāt. I., 15; Mahāparinibbānas, 52.
Wit cup, Nām., 214; Kāvy. XII., 79.
Witara = vistāra "so much," Hab., 7.
Witarana "gift," K. J., 37.
Widinawā, Ch. II., 17; winiwida piercing, K. J., 98.
Widu = vidyut S. S. I., 3; Prākr. vijjū Hem. I., 15; Maled. widani Chr. 59.
Widurat Indra, K. J., 140.
Winisa "certainly" = viniçcaya, P. P., 23.
Windinawā, to enjoy S. S. I., 13; L. V. K. C.; S. L., 80.
Windit, S. S., 45.
Windimin, Gp. A., 6.
Wibajakahi Galwana (10).
Wibhāga, P. P., 39.
Wiya = vyaya, Amb. A. 23; comp. Awiya, S. S., 20.
Wiya = wayasa, Kāvy. II., 18; Nām., 254.
Wiya = yuga.
Wiyatana Nāgirik. (97).
Wiyat Mayil A., 16; Wiyatā, S. L., 80.
Wiyadam, expense, Koṭṭa (160); Kael., D. I., 25; Gp. B., 11; cf. yadun prayer.
Wiyan = vitāna Canopy, K. J., 48; Nām., 175; Ab., 299.
Wiyaba Nettuk (29).
Wiyali dryland, Nām., 271; Ab., 280; Kāvy. XIII.. 42; S. M. A., 24; cf. wēlanawā.
Wiyawū Amb. A., 55; cf. wiyadam.
Wiyae, a vbo wenawā, P. P., 19, etc.; Gp. C., 15.
Wiruda, Strength, S. M., A., 10; cf. wiridu nāmayak, His Majesty's royal name, Kael. Gp. B., 14; Nām., 273; wirudāwali Gutt., 237; wiradu, L. P.
Wirulesa, R. D., 11.
Wil Thūp. VIII.
Wil tank, Amb. A., 40; C. P. Nām., 89, Skt. vila cave.
Wilanda, fried grain, Nām., 261; Ab., 463.
Wilawun = vilepana, Her.
Wilina, K. J. 63.
Wilimuwana Nām. 140.
Wilumba "heel," Ab., 277.
Wiwaruṇa, Amb. A., 48.
Wiwekawat, P. P., 20, 21, 23, 25.
Wisaṭa, direction S. S. I., 22.
Wisadara Snake, Nām., 77; Kāvy. XI., 27.
Wisadā "spread," S. S. I., 22 = wihida, S. L., 81.

Wisabhāga, P. P., 27.
Wisara, Ton. (1).
Wisarata (?), 158, 4.
Wisi = viñçati, P. P. P., 39; Wewelk., 17; Gipsy bish Mikl. VII., 22.
Wisiti Hab., 9.
Wisitura = vicitra.
Wisin, P. P. P., 20; Wewelk., 45; comp. wasin.
Wisiyae, Amb. A., 20, 43; P. P. P., 40; cf. niwaesa = niwāsa, K. J., 51.
Wisīya = wasangana, Gutt., 154.
Wisuruwā having dispersed, Gp. A., 8.
Wisuwa = visukha "Unhappy," R. D., 11.
Wisulu = visūka, Her.
Wisesa, Dewanag, 4.
Wissam = Viçvakarman S. S. I., 12.
Wihiṭā = piṭatkoṭa, K. J., 140.
Wihida = haera, K. J., 55.
Wihida, wihidi = viçīrṇa Nām., 114; Kāvy. IX., 71; Gutt., 66.
Wihidenawā to open, P. P., 18, 42.
Wihirabijaka, Mah. R. (6); Mih. (20); Mah. I., 109; Alutg. (52); cf. wisiri, Nām., 177.
Wiḷi = vrīḍā, Nām., 71; Kāvy. XII., 74.
Wiḷi, bow, 158, 10; Thūp. VIII., Nām., 204.
Wī Amb. A., 36; R. D., 36 = vrīhi.
Wun, "borne," P. P. passim, S. S., 57.
Wunara = Aruṇa, Nām., 41.
Wuwa, P. P. P., 55; P. P., 8, 27, 39; Gp. A., 9; C., 11.
Wuwamanā, Ruan D., 18.
Wuhuṭa = viçishṭa "direction," S. S. I., 22.
Wū, Mah. B. P. P., 1, etc. passim = bhūta.
We = bhawanti, Her.
Weḍi "boat," Ab., 668; cf. petae.
Weṇa = wīṇā, Gutt., 89; Nām., 65.
Weṇḍaru, fresh butter, Ab., 500.
Wet = viyukta, Kāvy. X., 157; Nām., 240.
Weti, P. P., a. vbo., wenawā.
Weda = Skt. vaidya Pāli vejja, Amb. A., 11; B., 30.
Wedayi, R. D., 10; S. M. B., 16; Gp. A., 21; D. I., 20; Thūp. VIII.
Weṇ = Vishṇu, Kāvy. XII., 14; cf. Welu, Hem. I., 85.
Weṇa = Weṇasa change, Kāvy. X., 82; weṅa others, S. S. I., 6.
Wenu, S. L., 82.
Wenasa = viçesheṇa, cf. Wesesa.
Wenae, Gp. B., 5.
Wemin, part from wenawā, P. P., 3.
Weya = upacikā, D. I., 10.
Weyi (?), Gp. C. 8.
Wera = çarīra, Kāvy. VII., 17; Parawis, 62; Nām., 158; werae, P. P., 46, 47; S. S. CLI.

Wera = wehera, Gp. B., 10.
Werala = welatoṭa "sea-shore."
Werala = Maryādā, K. J., 37.
Weralu = Weḷuriya, Ab., 491 ; Nām., 221 ; J. P. veruliya.
Wel "field," Ran. D., S. B. M., A., 1 ; D. I., 13 ; Nām., 209 ; S. L., 82 ; Rambhaw. B., 4.
Wela, tats. P. P., 20, 35.
Wela = walāhaka, K. J., 64.
Welana = weṭhana, Ab., 745 ; cf. woṭunu.
Welu = Vishṇu, cf. Weṇ., J. C. A. S., 1879, p. 4.
Welu entwined, S. S., 57 ; Nām., 245.
Weludata see inscr. at Nāsik No. 12.
Welep = viṭapa, Ab., 547 ; Nām., 113 ; Kāvy., X., 178 ; cf. velambo = vidambanā Pischel Beitr. III., 240.
Welewi = vilambhita, quickness, Nām., 26 ; Kāvy. X., 169.
Wellen Koṭṭa (160).
Wewayi, S. M. B., 28.
Wewulanawā √vep.
Wesa "dress," Amb. A., 42.
Wesamuni, J. P. Vesamana, Bhag., 213 = Vaiçrāvaṇa.
Wesesa, P. P., 22 ; cf. wenasa.
Wehāwūyā (?) 158, 8.
Wehedayi Wandar., 10 ; wēdayi, S. M. B., 16.
Wehera Amb. A., 27 ; K. M. C., 4 ; P. P. 42.
Weheḷa = wehesa, S. S., Ran. D., 4.
Weḷa Gp. B., 6, 17 ; Thūp. VIII.
Weḷanawā "to wrap," √vesht, comp. welana.
Weḷamba = waḍawā.
Weḷanda = vaṇij "Merchant," Gp. C., 13.
Wē = bhavati S. S. I., 1.
Wē = vīthi Kāvy. VI., 50.
Wēlanawā, "to dry," cf. wiyali.
Woṭunu = veshṭana, Gp. A., 7 ; B., 3 ; P. P. P. A., 8 ; Thūp. I., 3 ; comp. oṭunna.
Woraendi = virājamāna Parawis, 39.
Wae, Amb. A., 11 ; Mah. A., 11 ; P. P., 1, 2, 5, 6 ; Gp. A., 6, 10 ; B., 13.
Waekaraṇa = vyākaraṇa, P. P., 17.
Waegirenawā, "to sink," K. J., 134.
Waejambehi S. S. I., 8.
Waejāeriya, Amb. A., 17 ; comp. wadārā.
Waejāerma, Amb. B., 20.
Waeṭ, Amb. A., 49 ; B., 35, Waeli. cf. waḷa.
Waeṭa = vṛitta, Thūp. VIII. Parawis, 100. Waeli.
Waeṭiya = vartikā.
Waeṭuṇa, Wewelk, 39.
Waeṭup lamp, Parawis, 62.
Waeṭum = waeṭup, "wages," = vetana (?), Amb. A., 47 ; Nām., 209 ; Gutt., 176 ; Ab. 455 ; Kāvy. XIII., 64 ; Mah. 73, 37.

Waeṭena, Amb. A., 49 ; B., 58 ; √pat. cf. niwaḍita Niray., 5.
Waeḍa and parawaeḍa, P. P., 22 ; Gp. A., 24 ; Waeḍiya ib.
Waeḍawasanawā, to dwell, P. P. P., 14, 17 ; cf. waeḍae.
Waeḍi = vṛiddhi S. S. II., 15 ; Gp. A., 5 ; Amb. A., 22 ; Maled. weṭṭang Chr., 54.
Waeḍi (taena) hunting ground, Gp. A., 10.
Waeḍae, a. vbo. waḍanawā, comp. Vaḍhita Açoka's Ed. IV., Journ. as. XVI., 221 ; D. I., 17 ; L. V. K. A., Gp. A., 14 ; P. P. P. A., 14 ; Ran. D. 4 ; P. P., 2 ; J. C. A. S., 1879, p. 41.
Waeḍasiṭina Waeli.
Waeḍahinda, C. P.
Waetiri = vistāra, Kāvy. X., 139.
Waedae, "having struck," Kaelig. B., 7 ; Katugaha. A., 33 ; P. P. 25, (?) ; Amb. A., 49.
Waedae, L. V. K. A. D. I., 14.
Waedāer Aetawīra B., 11 ; Waedarumayen Kong. (112) A., 8.
Waenan, Mayil. A., 3.
Waeni, "similar," K. J., 39 ; see Mēwaeni.
Waenemin, K, J,, 134 = Kampāwemin.
Waenna = varṇa, K. J., 81.
Waera = Vīra, K. J., 92.
Waera, "diligence," Nām., 74 ; Kāvy. XIII., 62.
Waerada = Aparādha.
Waeriyan, Mah. C., Mayil. B., 7 ; Ing. C., 6 ; Aetawīra C., 21.
Waeruḷ, "distance," S. S., 57.
Waeraeda = virodha, S. S., 59 ; Alw., 80.
Waela = walli, Mah. II., 213.
Waela = walalla, Kāvy. XII., 81 ; cf. walā.
Waelandanawā, "to embrace," S. L., 84.
Waelapīma = wiṭapa, Ab., 123 ; comp. welep.
Waelamita, "elbow," Ab., 265.
Waelaya, Her.
Waelasinna, she-bear, Gp. A., 8 ; comp. walasa.
Waeli = wālukā, Ruan. D., 22 ; Amb. A., 40 ; Mah. II., 188 ; Maled. weli Chr., 65.
Waelidaṇḍuwam, Her.
Waelaeli, "Cloudy," Ab., 50 ; cf. walā.
Waew = vāpi, Amb. A., 52 ; B., 55 ; Aetakada A., 3 ; Gp. A., 20 ; R. D., 27 ; Maled. weu Chr., 69.
Waewala = vāpivāṭaka, Mah. II., 186.
Waewasthā = vyavasthā. Koṭṭa., (160).
{ Waesi, Inhabitant, P. P., 40 ; S. M. A., 30.
{ Waessan, P. P. P. A., 13 ; waesī, Gutt., 90.
Waesikiliya = vaccakuṭi, "latrine," Kael. Ab., 212.
Waesae, Amb. A., 12, 15 = wāsayakoṭa Com.
Waesaewiyae, P. P., 30.
Waehaep = vṛishabha S. S. I., 10.
Waeḷiyak, Amb. B., 11, 12.
Wāe = waewa, 145*b*, 5 ; Ran. D., 2.
Wāekoṇḍa = Kuṇḍa, Jessamine.
Wāepāra = vyāpāra, S. B. M. B., 3.

Wāeya = vāçī.
Wāesara = wawisara, Amb. A., 39; J. C. A. S., 1879, p. 8.
Wyawasthā, D. I., 10; Gp. A., 18; Alw., 69; Wandar., 16.
Sa, "Six," Amb. B., 48.
Sakak, Wand, 14.
Sakasā, P. P., 31 = Saṃskṛitya.
Sakit, "once," S. S. I., 13.
Saku = saṃskṛita, S. S. I., 6.
Sakman = cañkramanam, walking, Waelig.; P. P., 31; Ab., 213; Maled. henggung Chr., 71.
Sakwaḷa S. S. I., 13, S. M. A., 6.
Sakwā = cakravāka, Kāvy. X., 95; Sakwā lihiniya Nām. 143; Ab., 641.
Sakwit = cakravartti, Gp. A., 4; Ab., 335.
Saga = svarga, Gp. C., 7; Maled. suwaruge Chr., 57.
Sagamaraketa, Dunum. (15).
Sajjita, Ruan. D., 31.
Sañga = çriñga S. S. I., 22.
Sañga = Sañgha, K. J., 72; Mah. A. P. P., 46.
Sañgaramin, Her.
Sañgala = sanghāṭa, Mah. II., 137; Sañgala, a pair, S. L., 87.
Sañguruwa = sañgharūpa, L. V. K. A., Her. comp. buduruwa and damaruwa.
Sañgwaeli, Amb. B., 21; A., 38; S. B. M. A., 2; K. M. B., 18.
Saṭahan, Mark = sanṭhāna Ab., 105.
Saṭhe = çāstri, Kir., 1.
Sanḍa, Her.
Sat (?), P. P., 46; 158, 20.
Sat = Sattva, P. P., 8; R. D., 26; Her.
Sat = sapta Mah. B.
Sat = Chattra, E. P. A., 12; Amb. A., 3.
Satata, P. P., 20, 23.
Satan = santāna, Gutt., 224.
Satapā, P. P., 31 from saetapenawā; from this haetaepma, corrupted haetaekma.
{ Satar, four, Mah. B.
{ Sataraka, Gp. A., 17.
Satarawanna, the fourth, R. D., 20; Dond. I.
Satara = çāstri, S. S. CLVII.
Satalis, forty, Ruan. D., 25.
Sati, P. P., 30, 37.
Satiyak, a hundred, Ruan. D. 24; 158, 11.
Satuṭu = santushṭa, P. P. P., 20; P. P., 42; Gp. A., 11; B., 12.
Satun, Gp. A., 8.
Satura = çatru, D. I., 4; Gp. A., 13; B. 21.
Saturuwa = çāstra, D. I., 21.
Satra, Wandar., 5; D. I., 20; R. D., 14; cf. Saetra Thūp. VIII., L. P. 3; cf. dānastra Galpota B., 22; Tamil Chattirama.
Sada, moon, Koṭṭa (160).
Sadalu = chadda roof, Ab., 208.

Sadawana, P. P., 20; caus. of Sadanawā.
Sadaham, S. S. I., 22; Sadham, P. P., 19.
Saddhiwihārika P. P., 18, 22.
San = Sañjñā Amb. A., 42.
San, "Cover," S. S., 22; Amb. A., 56.
Sanahā, Gp. B., 5 = sneha.
Sanahā = snānakoṭa, Kāvy. IX., 57.
Sanahana = sansindunnawā, Kāvy. VII., 31.
Sanīpa, "health."
Santaka Kael.
Sanda = candra, Moon. I., 2; Amb. A., 4; Wewelk., 5; L. V. K. B. Gp. A., 13; Maled. haḍu Chr., 60; comp. Sindhi caṃḍu, Pischel Beitr., VI., 90.
Sandulu = candrikā, K. J., 85.
Sanda = Kshaṇa, P. P., 37; S. M. A., 15; saendae, Amb. A., 12; cf. sal Nām., 35.
Sandaya, Kāvy. XIII., 49 = chandayae Kāvy., II., 38.
Sandaes = chandas.
Sandahā, Gp. A., 4; B., 23; P. P., 18; Her. Nītinigh, 12.
Sanhindena, P. P., 42 (to destroy).
Sapat, P. P., 37; Nām., 272.
Sapayā, P. P., 32; a vbo sapayanawā Ch. II., 15.
Sapugamiya = campaka°, Amb. B., 37.
Sappāya, pleasure, Alw., 81.
Sabā loc., sebehi, S. S. I., 4.
Sabramsaru, P. P., 26 = sabrahmacāri.
Sam, Amb. B., 34, 38, 40, 41.
Sama (for Sāma), P. P., 1.
Sama, leave, P. P., 27.
Samaka Koṭṭa.
Samagaettan, P. P. P., 57.
Samajāeya = saṃjāta, Amb. A., 2.
Samaṇan, Mah. A.
Samata, Situlp., 5.
Samadaruwan, Mayil. B. 24; Kong. C., 9; W. P. D., 5; 158, 15; Wewelk, 45; Minn. A., 48.
Samanā, P. P., 23.
Samanoḷa, Wandar, 4; Mah. 68, 6 = Samanakūṭa.
Samanga = samagra, Wand., 8.
Samanela = Samanasela, older Samanala Parawisand, 60.
Samara = Smarana, remembrance, Kāvy. VI., 26; Nām., 73; Kāvy. XIII., 54; S. S. I., 6.
Samawati = samāpatti, Gutt., 30.
Samas = Samāsa, S. S. I., 15; P. P., 23.
Samādanwiyae, P. P., 49.
Samān = Samāgama, S. S. 31.
Samiyen, Aet. B., 10; Ingin, A., 24.
Samu, P. P., 27, 28.
Samudura = samudra.

Samun = sammuñjanī, Amb. A., 37; comp. musnā.
Samurddhi, P. P. P., 20.
Sampajanku (?), P. P. 24, 30, 37.
Sampat, P. P. P. B., 30; Gp. C., 9, 15.
Sampatwā, P. P. P. A., 28.
Sampasumbiya, "bellow."
Sambana, Gp. A., 19.
Sayambhu, Kir. 3.
Sayura S. S. I., 16 = sāgara, "ocean."
Sarak, D. I., 5; Rank D., 2; Gp. A. 19; Waeligama.
Saraṇa, Dewanag., 4.
Sarata = çrānta, Kāvy. VII., 35.
Sarasa, Dond. (163), 19.
Sarahā, 158, 8; Gp. B., 23.
Sarahanawā, to decorate, Gp. B., 15.
Sarā = çarad, K. J., 70.
Sari, likeness, K. J., 99 = sadṛiça.
Saro, "tanks," Hab., 2.
Sal, time, Nām., 35; Amb. A., 9.
Sal, stone, Hab., 6; Mah. A. Amb. B., 41; Maled. hila Chr.
Sala, tree, S. S. I., 14; Nām., 113.
Salamewan = çilāmeghavarṇa, E. P. A., 24; Amb. A., 1.
Salaya, servant Amb. B., 22, 23; cf. Hāli Nītinig, p. 6.
Salasat, Amb. A., 44; cf. salaswā Nītinigh, 10; Dond. (163), 24; Saelaesae passim.
Salasanawā, "to adorn," S. L., 91., Salasmen Dond. (163), 20.
Salasun = çailāsana, K. J., 128.
Salā = chaṭā, Gutt., 61.
Salu = çāṭaka, clothes, Nām., 173; Kāvy. X., 92.
Salelu = Sallāla, S. S., 59.
Saw = Sarva, S. S. I., 20.
Sawanaga, Hab. 10; R. D. IV., 7 (21); Ing. A. 4. Ind. Ant., VI., 68; IX., 271.
Sawanyutopeta, Kir., 1.
Sawayiṭha, Kottarakimbiyāwa (46).
Sawiyahi, Nett. (29).
Sas = satya, Kāvy., 128; S. L., 24.
Sasun = çāsana, P. P. P., 15; Gp. A., 24; B., 12; cf. hasun.
Sasna = çāsana, P. P., 8, 22.
Sasnā = tacchita, Ab., 570.
Saha, Amb. A., 22, 28; B., 16.
Sahaḷa = Sadṛiça, Gutt., 61.
Saḷa, D. I., 18.
Sā = çākhā, S. S. I., 1; Sāmuwa = sākhāmiga, Nām., 139; Ab., 613.
Sāka, "six," Gp. A. 17; D. I., 8.
Sāḍā (?), W. P. A., 11.
Sādhā, having overthrown, S. M. B., 6; Gp. A., 22, 24; B., 15; sādhamin, P. P., 22.
Sāpat = çākhāpatta, Mah. II., 250.

Sārasiya, " 400," P. P. 4; Waeligama.
Sāl, "rice," Amb. A., 28, 47; 158, 9; J. C. A. S., 1873, p. 78.
Sāwā, " hare," S. S. I., 22.
Sāhanuwat = iwasana, Amb. A., 22, 28.
Sāhā, " having received," Amb. B., 16.
Sika = çushka, S. S. I., 22.
Sikurā = çukra, Koṭṭa.
Singāyaṇa, begging, Nītinigh, 10; P. P. 26.
Siṭi, Wax S. S. I., 22; Ab., 494; Kāvy. X., 198.
Siṭi a vbo. siṭinawā, Amb. A., 27, 29; P. P., 5, 21; siṭae, Amb. A., 3; P. P., 2; Gp. B., 10; L. P., 5; mod. hiṭinawā, comp. S. S., 57.
Siṭinēyae, Gp. C., 12.
Siṭiya, K. M. C. Gp. C., 5.
Siṭiyae, P. P., 42.
Siṭiyawun, P. P. P., 41.
Siṭu = seṭṭhi, Kāvy., 42.
Siṭuwā, R. D., 31; Siṭae, Gp. A., 14; B., 5, 22.
Siṭuwaewa, Mah. II., 180 = Seṭṭhivāpi.
Sit, mind, Gp. B., 5; C., 6; Nām., 52; Her, D. I. 18.
Sita = citta, P. P., 38.
Sitā = cintayitvā, P. P. P., 30; P. P. 9; Gp. C., 16; C. P.
Sitū, Gp. A., 9; C., 16.
{ Sitwaru = cittakāra, "painter," S. S., 23.
{ Sittaṛa, Amb. B., 37.
Sidura = chidrā.
Sina = jala, K. J., 72.
Sināwa, " laugh," Ab., 175; P. P., 41; Her. Nām., 69; Maled. heng Chr., 59.
Sininda = Snigdha, Kāvy., 125.
Sinibala, K. M. B., 10; cf. sīnidda and bolidda, Nām., 127; Gl. Dh., 54.
Sipa = Sparça, Kāvy., VII., 27.
Sipatola, Mah. II., 124.
Sim = Sīman, S. S. I., 22.
Simbul, cotton, S. S. I., 22.
Siya = çata, Gp. A., 3; Siyu, Wewelk, 17.
Siyakpalama, " balance."
Siyalu = sakala, 158, 21; Rank. D.
Siyum = sūkshma, Gutt., 201; Nām., 238; Kāvy., XIII., 40.
Siyuranga, Gp. B., 15; R. D., 22.
Siyo = saṃyoga, S. S. I., 5.
Siri, Mah. A. E. P. A., 2.
Sirit, = caritra, Mah. B., Amb. A., 6, 19.
Siriya = churikā, dagger, Ab., 392; Nām., 206; mar. surī, Beames, 218.
Siriyaru, carpenter, Nām., 224.
Siriwaḍu, inferior carpenter, Amb. B., 45.
Siriyal = haritālam, Ab., 493.

Siriwat, Dewanagala.
Siriru = çarīra, K. J., 61 ; P. P., 30.
Silālekha, Gp. B., 12 ; S. M. B., 25.
Sil = çīlā, Her.
Silu = çikhā, Sub., 147 ; Nām., 22 ; Kāvy., X., 122.
Silunā = Sikhānāyaka.
Siwat, "stitched," S. S. I., 22.
Siwalu = Singāla, Nām., 141.
Siwi = chawi, Kāvy., II., 4.
Siwiçuṭa, Koṭṭa.
Siwim, Mah. A., cf. hiwenawā, to cover.
Siwiladdhaya, Nett.
Siwu, "four," Wael. Thūp. L. P., III., 2.
Siwumaeduru, Nām., 104 ; K. J., 107.
Siwumaeli = Sukumāra, Nām., 243 ; Kāvy., XII., 52.
Siwuranga, Gp. B., 8 ; Galasne, 5 ; Rank. D., F. P. = caturanga.
Siwuru = cīvara, Amb. B., 16 ; P. P., 36, 46.
Sis = çīrshā, S. S. I., 22.
Sis = tuccha, Ab., 698 ; P. P., 37 ; cf. cuccha, Hem., I., 204 ; E. H. chūch, Hoernle, 92.
Sisārā a vbo. sisaranawā = sañcar, Gp. C., 2 ; Wandar., 2 ; Ruan. D., 23 ; S. S. CLXI.
Sisi = çaçi, Gutt., 126 ; K. J., 128 ; Nām., 37.
Sisnā, √sic, S. S. I., 22.
Sihi = çlakshṇa, cf. suñga.
Sihina, sleep, = svapna.
Sihiya = smṛiti, remembrance, Nām., 73 ; Kāvy., XIII., 54.
Sī = siṃha, "lion," S. S. I., 1 ; Nām., 273 ; Kāvy., XIII., 33 ; Hem., I., 29.
Sīma, "boundary," Gp. C., 9. ; Amb. B., 55.
Sīru = cīrī, Ab., 646.
Sīwaela, plough share, Ab., 448 ; Sīsaema = Kasikamma, Cultivation Ab., 445.
Suñka = çulka, toll, Ab., 356.
Suñga = çlakshṇa, cf. sihi.
Suṇamin, 'hearing,' S. S. I., 22.
Suta, Amb. A., 13 = sūtra.
Sutta or sutata, P. P., 19, 25.
Suda = çveta, K. J., 65.
Sudanō = Sujana, C. P.
Sudasa = sudaksha, Amb. A., 43 ; cf. sudasina, J. R. A. S., VIII., 203.
Sudusu, P. P., 40 ; Gp. C., 6 ; 145*b*, 2 ; 158, 18.
Sun = chinna, 'broken,' S. S., 57 ; Sunturu, S. S., 36 ; Sunbun, Kael.
Sunu, 'lime,' Amb. B., 47 ; Maled. huni, Chr., 59.
Sunupiriyam, Kael.
Supanaes, 54 ; P. P., 4.

Sumbulu, bark, Nām., 115; Ab., 442.
Suru = çūra, S. S. I., 22.
Sul = çūlā, S. S. I., 22.
Sulakula = svalankṛita, Gutt., 233.
Sulaguṇa = Culangaṇi, Mah. I., 146.
Sulañga, Nām., 25; Kāvy., XIII., 37 = calaka.
Sulu, 'small,' K. J., 136.
Sulu = çīlī, Kāvy., II., 8; Gl. Dh., 109.
Suwa = Sukha.
Suwandatel, Ruan D., 24 = sugandhatela.
Suwapat, Wandar., 7.
Suwase = çukhaças, R. D. 11; Suwasen Kaelig, B., 4; Katugaha, A., 30.
Suwahasa = çatasahasraya, K. J., 46.
Suwāmīn = swāmin, 158, 5.
Susum, 'breath,' susmā, 'breathing,' Kāvy., XI., 27.
Susul, S. L., 96.
Susū, Gutt., 162.
Suḷu, S. S., I., 22; II., 21.
Sūdeṭa = sūpajyeshṭha, S. S. 50.
Sūwisi, Amb. B., 20.
Se Wewelk., 24, Gp. passim.
Sekhiya, P. P., 22, 25.
Seguṇen, S. S. I., 16.
Seṇen, Amb. B., 30; seṇāya, ib. 44, from kshaṇa? cf. saena.
Set = çānti, K. J., 55.
Set, D. I., 3.
Setuwam = çvetakarma, Amb. B., 3, 7.
Seda = çīghra, Kāvy., X., 91.
Sedagaem = sakṛidāgāmi, Kāvy. XIII., 80.
Sena = açani, Maled. honu, Chr., 69.
Sena = sinā, Kāvy., XIII., 27.
Senanga, Gp. B., 8.
Senasun, P. P., 32 = çayanāsana.
Senim (mod. senīma), Mah. A.
Senewi, L. V. K. A. Gp. B., 15; L. P., 3; Thūp. L. P., III., 4.
Senehasa, 'to love,' Nām., 270; Kāvy., XIII., 29.
Sema = çleshman, Ab., 41.
Semen, 'slowly,' S. S. I., modern hemin = kshemeṇa.
Semera = Cāmara, Gutt., 23.
Semehi, P. P. P., 13; D. I., 14 = Kshamā.
Seyek, P. P. P., 34; Gp. B., 7.
Seyin, P. P., 2; Amb. A., 41. Instr. of se = chāyā, later heyin, comp. Maled. hīyeni, 'shadow,' Chr., 66.
Seygiri = Caityagiri, Amb. A., 6.
Sera = cora, Kāvy., X., 98.
Sellama, 'play.'
Sewumin, P. P., 30; sewiyae, P. P., 35.
Sewel = Sewāla, Ab., 690.
Ses = çīrshā, Kāvy. V., 26, cf. sis.

Sesuwar, Amb. A., 45, "the rest" = sesawārawal.
Sessawun, "remainder," P. P., 33. Alwis. Contr. or. Lit., I. 122.
Sehen, Gp. A., 18; F. P. B. 8 = seyen, comp. Hem., I., 249 (h for y in chāyā).
Seḷu = Sārikā, S. S. II., 21, cf. saela.
Sē shade, Parawis, 72, Mald. hīyena, cf. hewana.
Sēya = chāyā, K. J., 297.
Sēnuyē, sleeper, S. S. II., 21.
Soba, S. S. I., 22.
Somnas, Amb. B., 8 = Somanassa.
Sommaru = carmakāra, "shoemaker," Ab., 508; comp. Pischel zu Hem., I., 8.
{ Soyanawā, to seek.
{ Soyā P. P. P., 64; Wewelk., 15, 16.
Sora = cora, Gp. A., 21; Wewelk., 12; Thūp., IV., Galāṇḍa, 7 (138).
Sowas, Amb. A., 41, land fees.
Sohona = susāna, "a cemetery," Ab., 405.
Soḷoswana, Amb. A., 4, "the sixteenth."
So = srotas, S. S. I., 22.
Saeka, Gp. B., 14 = çañka.
Saeṭa, "sixty," Kael.
Saeñgim, Mah. A. mod. haeñgim.
Saeṭṭalana, Ab., 342, attendants of the women.
Saeḍa, strong, Gp. A., 8, Nām., 242 = caṇḍa.
Saeṇḍa, brushwood, S. S. I., 16.
Saet, D. I., 4 = chattra.
Saeti, Cluster., S. S. I., 22, Nām., 115.
Saetra = satra (above), Thūp., VIII.
Saedahili, S. S. I., 22, "face."
Saedinawā, to decorate, R. D., 13; Waeligama, Dond., II.
Saedu = sarjita kalāwu, K. J., 44; Saeda, Gp. B., 3 (?).
Saedol = çārdūla, Nām., 138; Ab., 611.
Saena = Kshaṇa, Kāvy., VI., 57; cf. seṇen.
Saenaewiyae, P. P., 47.
Saendae, Amb. A., 12.
Saepat = sampatti, Gp. C., 17, 24; Wandar., 13.
Saepu = carvana, S. S., 57.
Saebāe = sammā (?), Ab., 127, truth.
Saemada = sammārjana, sweeping, S. S., I., 22; comp. haemaendae.
Saemi = svāmi, S. S. I., 22; Ab., 36.
Saemaeñgin, from samanga, Amb. A., 16, 22, 54.
Saemaeti, "whip," Gl. Dh., 144.
Saerā = Kattara, Ab., 443; Nām., 184.
Saerada = ciraṃjīva, S. L. 1.
Saeraeyin, Amb. B., 5.
Saerawū, Gp. B., 12.
Saeru, "adorned," S. S., 57; a vbo sarahanawā.
Saeruma = sarva, comp. haemae.

Saela, "publicity."
Saela = çasta. Saelasiya, a vbo salasanawā, Dond. (163), comp, sāḷaṃkiā in Trivikrama Pischel Beitr., VI., 94.
Saeli., S. S. I., 22 = Khali (?), Ab., 456.
Saew = cāpa, Gutt., 240.
Saehaenawā, "it is fit."
Saehaesi = çākyasiṃha, Gutt., 46.
Sāe = caitya, Gp. B., 11 and margin; Amb. B., 51; 145. *b.* 11.
Sāesi = çāstṛi, S. S., 42.
Sāesisi = çākyasiṃhaṛishi, Parawis, 146.
Haka, crest, S. S. I., 14.
Hakuru, sugar, S. S. I., 22; Maled. hakuru, Gray, 17.
Haṇḍa = çabda, sound, S. L., 100, Kāvy., VII., 27.
Hatak, P. P. 24.
Hadanawā, √ sādh.
Hadāranawā = sajjhāyana, "to say," P. P., 24; see haedaerum, haedaeriyae, P. P., 47.
{ Hanika = Pāli sanikam, "quickly," Hem., I., 149; comp. haneki, Kern, Kawi stud., 128.
Hanek, P. P., 21; Abhay., A., 19; Hanhi, P. P., 31, 34; Nām., 26; comp. mod. Sinh. haniki = Skt. çanais. }
Handanā = āchādana, 158, 14; comp. haenda.
Handiya = sandhi.
Hapākanawā, "to bite," √ car.
Ham = carman; Mald. han Gray, 20.
Hamanawā, "to blow," √ dhmā.
Hamara, Hab. Wādig. (69); Wewelk., 12, cf. Hindi hamāra = asmākam, Hoernle, 50.
Hamala, breeze, S. S., 57.
Hamāna, Hab. Mah. R. (6); Galwi. (54); Mih. (20).
Hamuda, Mih. (20).
Hamiya = svāmika, Tiss., 15.
Hamuwa = sammukha, S. S., 33; Parawis, 155.
Hambu = ācāma, Amb. A., 11, 28; Mah., 205.
Harakā = çakvara, S. S., 57.
Hala, left behind, J. R. A. S., 1873, p. 78.
Hawasa, evening, Mald., hawiri, Gray, 15.
Hawurudu = saṃvatsara, Amb. A., 4, 36; Gp. A., 3; E. P. B., 4; Mald. aharu, Chr.
Has = sasya, Amb. A., 26, 47.
Hasa = hāsa, P. P., 40, 41.
Hasala = āçraya, K. J., 104.
Haskaru = hastakāra, Amb. A., 48.
Hasun = çāsana, D. I., 11.
Haawunṭa, R. D., 17, cf. J. P., haḍa.
Hā also, S. S. II., 21; P. P., passim.
Hika = çushka, S. S., 22.
Hikmiya, Her.
Hikmun, S. S., 22; Hikmawā, P. P., 51, comp. ìkmun.
Hikmae, P. P., 25, 50.
Hinganawā = bhiksh, cf. singāyana.

Hinguru, S. S. I., 22, comp. inguru.
Hindawā, √sad Aet. B., 8; S. M. A., 32; P. P., 50, comp. innawā.
Hidiwidina = çucivijjhanam, Ab. 528.
Hinimagga, staircase, Ab., 216.
Hindawūyeya, Kong. D. 8.
Hindina, P. P., 42; L. P., 4, 5; Wael. 8.
Hindīma, Her.
Hindae, Amb. A., 22, 41; P. P., 31.
Hinwā, Gerund of the causative of hinnawā mod. innawā.
Hī = çita, arrow.
Himakaelun, Kāvy. XII., 15.
Himata, Nāgirikaṇḍa (97).
Himi, E. P. A., 9; Amb. A., 11; Galāṇḍa, 2 (138); Gp. A., 5; C. 23; = swāmi, old, hami J. C. A. S., 1879, p. 18.
Himbul = çālmali, S. S. I., 22.
Hiya, Gp. C., 7.
Hiyawura, quiver, Ab., 389.
Hira = cāraka, prison.
Hiragena, Nītinigh, 6.
Hirageya, Ab., 58.
Hira = sūrya, sun, L. V. K. B.; P. P. P., 12; Hirawara, Nām., 192; K. J., 185; hiru Gp. A., 13.
Hiri = rekhā, D. I., 11; Kāvy., II., 28; Nām., 250.
Hila = chidrā.
Hiwi = uswū, Gutt., 207; Gp. A. 2; Kāvy. XI., 31.
His = tuccha, cf. sis Maled. hus Chr., 54.
{ His = çīrshā, Amb. B., 53.
{ Hisa, head, Nām., 199; cf. isa.
Hihila = çiçira, S. B. M. A., 1.
Huṇa, = cūrṇa.
Huṇa, bamboo, Sub., 144.
Huṇu, P. P., 13, 21.
Huta, Hab., 7.
Huda, P. P., 8, 28.
Hun (?), 129, 4, comp. han.
Hun = sinna, D. I., 24; Gp. B. 10; P. P., 29; Amb. A., 41; L. V. K. A.; Ran. D., 6.
Hunu, sharpness, Nām., 245.
Hunu, loosening, Nām., 247.
Hunu, hearing, Nām. 248.
Humbaha = tumbasa.
Hūya = sūtra, thread, Ab., 523; Maled. ui Chr., 69.
Hula = salla, Ab., 393; Sub., 144.
Hūru = çūkara, S. S. I., 22.
Heṭṭhumba = Geṭṭumba, Mah. II., 80.
Het Amb. A., 49 = hetu reason? Heyin = hetunā ib., 19; S. M. A., 18; J. C. A. S., 1879, p. 27.
Hena (v. l. for yahana, Amb. A., 11), P. P., 22; Nām., 28; Gl. Dh., 36; S. S., CLX., S. B. M. B., 2.
Hendarawaewa, Mah. I., 140 = sundaravāpi

Heptoṭa = çubhatīrtha, S. S., 23 ; Nām., 88.
Hepwiharā Māh. II., 95.
Hemawali, Ruan. D. (21) 14, comp. Mah., 108 and 202 ; the correct reading is Hemamāli, comp. Dāṭh. IV., 9 (new edition), and it is identical with Ratnāvali, the gold or pearl string, comp. Māli Mil., 118, 260, 389 ; Ratnāwali (*sic*) in an inscr. at Ruanw. Dāgoba (145 *b*. 8).
Heraṇa = samanera, S. S., 57 ; P. P., 25.
Hela = Sinhala, Parawisand, 40.
Helenawā, to shake, S. L., 101 ; Helu, dropped, S. S., 57.
Helī = phalika, Gutt., 42.
Hewana = chāyā, cf. sē.
Heḷu, Gp. A. 9., cf. helamin, Mah., 67, 7 ; 88, 83.
Heḷmal (heḷa Parawis, 86), Amb. B., 35 ; cf. helmaeli Nām., 91.
Hoṭa, snout = çuṇḍa, comp., Maled. Hoḍu, proboscis, Chr., 63
Hoṇḍa, Wandr., 6.
Hot, P. P. passim, Gp., B., 10.
Hot (piḷima) reclining, D. I. 24, comp. ot.
Hōnawā, to repose, Gl., Dh., 41.
Hobaneyae, S. M., 21, √çubh.
Hopalu, Nām., 121, Ab., 573.
Holwanawā = Solwanawā √cal., Gutt., 157.
Haekili = sankuciṭa, Gutt., 42.
Haekkaeyi, Ruan, D., 26 ; Maled. heki.
Haeṭa = shashṭi.
Haettāewa = saptati.
Haeda = çraddhā, Kāvy. II., 38.
{ Haedaerum = sajjhāyana.
{ Haedaeriyae, P. P., 47. *See* hadāranawā.
Haenuṇa, Gp., C., 16.
{ Haenda = āchādana, K. J., 51, 61 ; Amb., A., 10, cf., handanā.
{ Haendae, P. P., 31.
{ Haendi, D. I., 10 ; haenda Wael.
Haendinae, Wewelk, 30.
Haemae, S. M., Ran, D. ; P. P., 25, 38 ; Gp., A., 18, 22 ; cf., Hāemae and aema.
Haemaendae, Amb., B., 52 ; Nām., 233 ; Kāvy. X., 101 ; comp. saemada.
Haembu, Mah., B.
Haemma, P. P., 25, "to be killed," (?), cf., baemma, √bandh.
Haerae, D. I., 6 ; Ran., D., 2 ; Gp., A., 16 ; Haeraewiyae, P. P., 51.
Haeriya, Amb., A., 25, 58.
Haeli, stream, S. S. CLX., comp. aeli.
Haelwī = çāli vrīhi, hill paddy.
Haeḷiya = cāṭi.
Hāemae = saeruma, *i.e.*, sarva, Amb., A., 36 ; Thūp., L. P. VIII., 1. later Aema, Kāvy., IX., 70 ;
Ḷadaru, P. P., 39 ; Nām., 150 ; Maled., ḷadaring, Chr., 47.
Ḷawae, P. P., 46 ; cf. awaḷawiya.
Ḷahannā, S. B. M. B., 3.
Ḷahiniya pawu, Amb., A., 39.

ALPHABETICAL LIST OF INSCRIPTIONS.

NAMES OF PERSONS.

GEOGRAPHICAL INDEX.

ABBREVIATIONS.

In the Alphabetical List of Words.

I.—*Books.*

Mah. I. = Mahāvansa ch. 1—37 ed. by Turnour. Colombo 1837.
Mah II. = Mahāvansa 2nd part, ed. by H. Sumangala and Baṭuwantudāwa, Colombo, 1877.
S. S. = Sidat Sangarāwa ed. by James Alwis, Colombo, 1852.
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Niray. = Nirayāvaliyāsuttam, ed. S. Warren, Amsterdam, 1879.
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Mil. = Milindapañha, ed. by V. Trenckner, London, 1880.
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II.—*Inscriptions.*

Nett. = Nettukanda.
Hab. = Habarane.
Tiss. = Tissamahārāma.
Kir. = Kirinde.
Gaj. = Gajabāhu's inscr. at the Ruanwaeli Dāgoba.
Mah. R. = Mahā Ratmala.
Sand. = Sandagiriwihāra.
Mih. = Meghawanna's inscr. at Mihintale.
Mahāk. = Mahākalattaewa.
E. P. = Ellawaewa Pansala.
Aet. = Aetawīragollaewa.
Amb. = Mahinda III. inscr. at Ambasthala, Mihintale.
Mayil. = Mayilagastota.
Ing. = Inginimitiya.
W. P. = Wadurag's inscr. at Polonnaruwa.
S. B. M. = Siri Sanga Bo's inscr. at Mihintale.
Att. = Attanayāla.
Abhay. = Abhayawaewa.
K. M. = Kassapa V., inscr. at Mihintale.
Min. = Minneri.
Kong. = Kongollaewa.
Wewelk. = Wewelkaetiya.
Wand. = Wandarūpawihāra.
P. P. = Parākramabāhu's inscr. at Polonnaruwa.
Gp. = Galpota.
L. V. K. = Lag Wijaya Singa's inscr. at Abhayawaewa.
D. I. = Niççanka Malla's inscr. at Dambulla.
R. D. = „ „ „ at the Ruanwaeli Dāgoba.
P .P. P. = „ „ „ at Polonnaruwa.
S. M. = Sāhasa Malla's inscr. at Polonnaruwa.

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